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THE NATIVE TRIBES

OF THE

TRANSVAAL.

PREPARED FOR THE GENERAL STAFF, WAR OFFICE.

1905.

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PREFACE.

THIS Report has been compiled under the orders of the General Officer Commanding-in-Chief, South Africa, by Bt.-Major R. H. Massie, D.A.Q.M.G., from the latest information available. It is particularly requested that any errors or omissions may be pointed out to the Director of Military Operations, War Office.

CHAS. E. CALLWELL,

for Major-General,
Director of Military Operations.

WAR OFFICE,
5*th October*, 1905.

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Map showing native locations and the positions of the kraals of some of the principal chiefs.

CHAPTER I.

GENERAL OUTLINE.

(A.) Earliest Known Distribution of South African Natives.

There are many proofs of the antiquity of man in South Africa, though it has not yet been determined whether it has been the home of human beings as long as Europe. It is surmised that the Bushmen were the earliest inhabitants. These were a yellow-skinned race, pigmies in stature, and very low down in the scale of civilisation. Next came the Hottentots, another yellow people, but of medium size, and vastly superior in every way to the Bushmen. Whence they came is unknown, but it is thought they are the offspring of some male intruders* of a light brown or yellow race, who took to themselves women of Bushman blood.

Then, at a period not exactly known, but believed to be some hundreds of years before the commencement of the Christian era, a gradual pressure of the Bantu tribes of Central Africa, into the southern part of the Continent, began to take place. Though these tribes crossed the Zambesi so long ago, it is certain that they did not extend South of the Limpopo, until a much later date. The traditions of all the tribes south of that river, none of which can be more than a few centuries old, point to a distant Northern origin, and in some instances, particulars are given which prove the traditions to be in that respect correct.

It is, however, tolerably certain that they had advanced as far south as Mashonaland, at a comparatively remote period, for as far as can be inferred from the scant indications afforded by the archæological remains and terminology associated with the Zimbabwe ruins, the inhabitants of that portion of the

* A theory has been advanced that the Hottentots are descended from the soldiers of an Egyptian army who penetrated far south of the Equator in prehistoric times, and never returned to Egypt; these are supposed to have taken to wife Bushmen women.

country were not Bushmen or Hottentots, but Bantu, when those monuments were built by the civilised peoples—Sabaeans and others—who came there in quest of gold. The very word Zimbabwe is pure Bantu, meaning a Royal residence.

Towards the close of the fifteenth century of our era, when Europeans first had communication with natives of South Africa, the belt of land comprising the lowest and the second terrace along the Western Coast from about Walfisch Bay southward to the Cape of Good Hope, and thence eastward to the Bashee River, was occupied, though thinly, by Hottentot tribes. The same people were to be found along the lower courses of the Vaal and Modder Rivers, and along the banks of the Orange, from the junction of the Vaal to the sea. They were not known either on the eastern side of the continent or elsewhere in the interior.

The Bantu at that time occupied the choicest parts of the country, north of a straight line from Walfisch Bay to Port Natal, and extended south of that line into the territory, now known as Basutoland, and also along the eastern coast as far as the Bashee River. They were not to be found in the remaining portion of South Africa.

Bushmen roamed over the entire country south of the Zambesi from sea to sea, and were the only inhabitants of the rugged mountains and arid plains between the Hottentot and Bantu borders. As they could hold their own fairly well against the Hottentots, they were more numerous along the west and south coasts than along the eastern, where the Bantus had better means of exterminating them.

The Bushmen are however now practically extinct ; the pure Hottentots are very few in numbers, and found only in Namaqualand, and along the lower reaches of the Orange River, and the above-mentioned "Bantu" tribes form the vast majority of the natives of South Africa of to-day. The term "Bantu" is a native word meaning "people." It has of late years come to be applied to all the peoples south of the Zambesi, who are neither Bushmen nor Hottentots, but speak various forms of a now extinct language, and are therefore assumed to belong to one racial group. As they never had a common ethnical name, they were all conventionally comprised under the general designation of Bantu, by which is therefore to be understood "peoples of Bantu stock and speech."

The Bantus are not full-blood negroes like those of Upper

Guinea and Soudan, but a Negroid people, that is, a mixture of two or more elements, of which the substratum is the Negro, and the later infusions mainly Hamitic (Galla) and, to a less degree, Semitic (Arab). The mixtures took place at different times and in varying proportions, the result being that the Bantus themselves show nearly all shades of physical and mental characters, intermediate between the pure negro, or Ethiop, and the much higher Hamitic or Semitic (Caucasian) types of mankind.

Tribes occupying for many generations such a large extent of country as Africa, south of the Zambesi, naturally developed differences, which would alone be sufficient to account for the dissimilarities now existing between the various tribes, but an influx of Asiatics also took place on the east coast at some remote period; these mixed with the people of that part, and to them may be traced some of the sharper distinctions which are now observable.

It will be sufficient here to classify the Bantu tribes in three main groups, though it should be remembered that there are many trifling differences between the various branches of each of these.

In the first group are placed the tribes along the eastern coast, south of the Sabi River, and those which in recent times have made their way from that part into the highlands of the interior. The best known of these are the Amaxosa Abatembu, Amampondo, Amabaca, Amazulu, Matabele, Amaswazi, Amatonga, and the Magwamba or Matshangana. This group can be termed the "Coast Tribes," though some members of it are now far from the sea. It is also known as the "Zulu-Xosa" or more commonly "Zulu-Kaffir" group. The Amatonga, the Amafingo in Cape Colony, the Mashona and Makalanga in Rhodesia, and several other smaller tribes now resident in the Transvaal, though belonging to this group, are considered to be vastly inferior both to the Amaxosa, Amazulu, etc., and to the tribes of the Bechuana-Basuto family described below. They may be regarded as representing the first wave of Bantu migration to the south of the Zambesi, where they were afterwards reduced, dispersed and enslaved by the superior Bechuana, Basuto and Zulu-Xosa tribes in later times. In fact, their customs vary so greatly, and they have so little racial or social coherence, that it is only their common or similar speech which enables them to be reckoned as Bantus at all.

The second group includes the tribes that a century ago occupied the great interior plain, and came down to the ocean between the Zambesi and Sabi Rivers. It includes the Bechuana tribes, *i.e.*, Baralong, Baharutsi, Bangkwaketsi, Bakwena, Bamangwato, all sections of the Makalanga, and the whole of the Basuto, north and south. This group can be termed the "Interior Tribes."

The third comprises all the Bantu living between the Kalahari and the Atlantic Ocean, *i.e.*, the Ovampos, Hereros, etc., but these need not be described here, as they are not in British territory.

The individuals who compose the first and second groups vary in colour from deep bronze to black. Some have features of the lowest Negro type, while others have prominent and in rare instances, even aquiline noses, good foreheads, and comparatively thin lips. These extremes sometimes occur in the same family, especially on the east coast, and are no doubt due to a strain of Asiatic blood.

From the foregoing it will have been gathered that at the commencement of the historic period of South Africa, *i.e.*, about 400 years ago, the native tribes were distributed somewhat as follows, over what is now British South Africa :—

East and south-east coast.—(Country up to the foot of the Drakensberg) : Coast tribes classed as Zulu-Kaffirs above.

The inland plateaux, comprising what is now the Transvaal, Orange River Colony, Eastern Bechuanaland, Rhodesia, Transkei territory and Basutoland : Bechuana-Basuto tribes.

The remainder of the present Cape Colony and Western Bechuanaland, Hottentots and Bushmen.

Bushmen were also scattered all over the country in small groups, mostly in barren inaccessible tracts, but were more numerous in the west than in the east.

The later redistribution of these tribes and the causes which led to it, will now be briefly described.

(B.) Modern History—Redistribution of the Transvaal Bantu.

Not much is known of the course of native history during the sixteenth, seventeenth and eighteenth centuries, though traditions exist among the people of various internecine wars, by which no doubt all the tribes of the interior were considerably scattered and weakened, and were therefore less able to

resist the incursions of the "Mantatis" and of the Zulus which commenced early in the nineteenth century, and of the Boer "Voortrekkers," who, after driving out the Zulus, began to annex and settle in the Transvaal in 1837.

The "Mantatis" took their name from Ma Ntatisi the chieftainess of the Basuto tribe, said to be the original Batlokwa, which till about 1821 dwelt in or near the present district of Harrismith, O.R.C. At this time Chaka, the famous Zulu chief, was engaged in exterminating all the tribes in his proximity, and one of the latter, to escape from his power, crossed to the west of the Drakensberg, and there fell upon the Batlokwa tribe of Mantatisi. The Batlokwa being severely defeated, fled bodily northwards, taking with them many people of kindred Basuto tribes then living in the northern part of the Orange River Colony. Mantatisi was thus soon at the head of an immense horde of Basuto, and with these attacked the Bechuana tribes, who inhabited the country immediately north of the Vaal River, and created great havoc among them. She pursued a career of conquest till about 1824, when her people received a check from the combined opposition of various tribes. The Mantatis then broke up into two parties, one of which under a chief named Sebetwane, travelled north-west and conquered Barotseland where they became known as the Makololo, and the other under Mantatisi herself returned to the Basutoland border.

The invasion of the Mantatis was the first great disintegrating force experienced by the Bechuana inhabitants of the Transvaal.

The next visitation to be suffered by these unfortunate tribes was that of the Zulus.

These people have always been the most formidable enemies of the other sections of the Bantu race, and so powerful did they become under the military despotism of Chaka in the first three decades of the nineteenth century, that at the time of the death of Chaka in 1828 the Zulu empire comprised the whole of Zululand Natal and parts of Basutoland, together with most of the land between the Caledon and the Limpopo Rivers, that is the present Transvaal and the Orange River Colony.

From 1828 to 1840 the Zulus were ruled by Dingaan, who maintained the same military organisation with little abatement until his final defeat in 1838. It was during this period that the "Great Trek" of Boers from the Cape Colony took place,

which caused a general dislocation of the Bantu populations between the Orange and the Limpopo and laid the foundations of the supremacy of the white men over the native races throughout the continental plateau.

After crossing the Orange, the pioneer trekkers had ramified into two columns, one continuing the northern route to and beyond the Vaal, while the other under Piet Retief passed eastward over the Drakensberg into Natal. Both of these columns came into collision with the Zulu forces, and thus began the struggle with the tribes, which was continued down to the year 1879, when Ketchwayo, last of Chaka's successors, and Sekukuni, the powerful chief of the Bapedi in the Transvaal, were finally overthrown by the British, and the Northern Boer state thus saved from utter ruin.

Piet Retief's party in 1837 met with a great disaster at the hands of Dingaan's Zulus, over 700 of his people, including many women and children, being then treacherously massacred. But although this disaster had been preceded by several other reverses, Dingaan was defeated before the close of the same year with great slaughter on a northern branch of the Tugela, which was named the Blood River in memory of the event. From this blow, by which 3,000 of his best men had fallen, Dingaan never recovered, and after another crushing defeat, in which the Boers were joined by his rebellious brother Mpande (Panda) he fled northwards and was assassinated by one of his own captains in 1840.

Piet Retief then set up the first Republic of "Natalia" at Pietermaritzburg, where his party of Boers remained until the British annexation of Natal in 1842–1843.

Meantime the northern pioneer column had already advanced (1835–1836) in large numbers to the region beyond the Vaal, hence called the Transvaal, most of which had been overrun by Zulu predatory hordes, by whom the former inhabitants had nearly all been exterminated or scattered. By far the most important of the Zulu conquerors was Umzilikazi (usually known as Moselikatse). This redoubtable chief was one of Chaka's most renowned warriors, who having given some offence to the King, left Zululand at the head of a strong impi, and marching in a north-westerly direction across the O.R.C. and Transvaal, conquering all the tribes he met with, and ravaging their country as he went, finally set up for himself in the Marico District on the Bechuanaland frontier.

It was here that Moselikatse was interviewed by Dr. Andrew

Smith, leader of the first English scientific expedition to South Central Africa in 1835. Concerning this expedition the Rev. J. S. Moffat writes:—"The Matabili then occupied the country now forming mainly the Marico and Rustenburg Districts in the Transvaal. The expedition remained some weeks in the dominions of Umzilikazi, and met with every facility, and Dr. Smith persuaded the Chief to send messengers to Capetown. They were treated with great consideration and returned to their master with presents and with an impression of the character of the English people which has never been entirely effaced. It was, however, a severe trial to the faith of the Chief and of his people that the emigrant Boers were permitted by the Government to leave the Colony, and to encroach upon his territory and that of the other chiefs, who, like him, had always sought to be on friendly terms with the English."

Here Moselikatse was attacked and utterly routed by the pioneer trekkers under Maritz and Potgieter in 1837, and being now also threatened by his hereditary foe Dingaan, he withdrew beyond the Limpopo, and founded the late Matabele Kingdom* about the year 1839 or 1840, leaving the Transvaal in the hands of the trekkers.

The Boers were thus left masters of the situation, and proceeded to annex the whole territory formerly ruled by the Matabele, but as they were too few to hold the whole country, the original Bechuana-Basuto tribes who had been driven west and north by the Zulu invaders, now rapidly returned to occupy their former homes, and so it happens that the majority of the Transvaal Natives still belong to the Bechuana-Basuto family.

When, therefore, the Transvaal first entered on its career as a civilised state, its native inhabitants were chiefly of the Bechuana-Basuto family, but the Coast Tribes were also represented by fragments of Magwamba and other eastern tribes in the north, while a proportion of Zulus still remained, who had migrated from Zululand either during or before the days of Chaka.

The Boers waged various small wars (hereafter described) with different native tribes up to the British annexation in 1900, and it was their practice, after having defeated a tribe, to break it up as far as possible, by "apprenticing" a number

* The late Lobengula was Moselikatse's son and successor.

of its members to burghers all over the country. Certain tribes also were settled by the Boer Government in defined locations, but during the late war some of these took the opportunity of moving to more favourable localities, and their places of residence are in some cases not settled even now, though the work of locating them is being actively pushed on by the present Administration. By these various disturbing agencies the tribes have become so much scattered, that it is scarcely possible to describe any one tribe as a whole, portions of several tribes being found in almost every district. In order therefore to arrive at a just estimate of the native inhabitants of this colony at the present time, it will be necessary to examine in some detail the tribes and sections of tribes now found in the various Administrative Districts as at present organised.

(C.) The Present Native Population of the Transvaal.

According to the returns of the census of 1904, the total resident native population of the Transvaal is 811,753 men women and children. These are distributed as shown below in the various administrative divisions and Districts :

Division.	District.	Native Population.			
		Men.	Women.	Children.	Total.
Western ...	Rustenburg... ...	5,946	6,953	10,753	23,652
	Zeerust	4,715	6,070	11,552	22,337
	Pilansberg	4,209	4,849	8,050	17,108
	Lichtenburg ...	2,461	2,328	5,006	9,795
	Potchefstroom ...	5,837	6,221	12,629	24,687
	Wolmaransstad and Christiana	abt 1,500	2,000	3,015	6,515
		24,668	28,421	51,095	104,094

Division.	District.	Native Population.			
		Men.	Women.	Children.	Total.
Central ...	Pretoria	18,719*	7,933	20,397	47,049
	Krugersdorp ...	1,680	1,260	3,290	6,230†
	Boksburg	630	548	1,649	2,827†
	Hamanskraal ...	6,268	8,331	13,275	27,874
	Heidelberg	5,884*	3,701	7,215	16,800
		33,181	21,773	45,826	100,780†
North-Western	Warmbaths... ...	2,322	4,501	6,230	13,053
	Nylstroom	2,451	3,659	4,967	11,007
	P. P. Rust	6,616	14,235	16,157	37,008
		11,389	22,395	27,354	61,138
Northern ...	Pietersburg... ...	15,134	22,491	33,594	71,219
	Spelonken	29,434	33,430	41,778	104,642
	Haenertsburg ...	13,893	18,067	24,790	56,750
	Shivasa	17,981	24,748	27,024	69,753
	Blauwberg	5,300	6,741	7,210	19,251
		81,742	105,477	134,396	321,615‡
Eastern ...	Sekukuniland ...	9,550	16,441	23,316	49,307
	Sabi...	7,331	7,242	16,026	30,599
	Barberton	7,067*	6,336	8,383	21,786
	Pokwani	5,416	5,837	10,346	21,593
	Middelburg... ...	2,999	3,163	7,907	14,069
		32,363	39,013	65,978	137,354
South-Eastern	Wakkerstroom ...	3,470	4,549	11,446	19,465
	Pietretief	5,000	7,542	15,900	28,442
	Standerton	6,405*	3,859	5,286	15,550
	Ermelo	3,186	3,127	7,859	14,172
	Carolina	2,800	2,203	4,140	9,143
		20,861	21,280	44,631	86,772
Grand Total		202,704	236,359	366,175	811,753

* Preponderance of men due to numbers from other districts, working in towns, etc.

† Natives in the labour districts not included.

‡ Not including about 12,000 men away at work in the labour areas.

Natives Temporarily Employed in "Labour Districts."

The principal "Labour Districts" are: Johannesburg and the Witwatersrand generally, Heidelberg, Klerksdorp, Vereeniging, Pretoria and Middelburg.

The number of natives employed at these centres on the 30th June, 1904, was 133,283 as against 116,913 in June, 1903.

Of this number* 29,615 were Transvaal natives. Of the remainder, considerably over 50 per cent. were from Portuguese territory; Cape Colony, Natal and Zululand provided another 30 per cent.; and the rest belonged to Basutoland, the Orange River Colony, Bechuanaland, Rhodesia, Swaziland, British Central Africa or Damaraland.

Classification.

The detailed history and classification by tribes of the resident native population will now be proceeded with. For the sake of convenience the tribes will be grouped according to the administrative "Divisions" in which they are respectively found. (Details of these Divisions are given on pp. 94–5.)

* It is not quite clear whether any of these have been included in the foregoing census figures for the various districts. In the case of the northern division, it is however stated that 12,000 were away in other districts at work, when the census was taken.

CHAPTER II.

THE TRIBES OF THE WESTERN DIVISION.

The total number of natives in these districts was found by the Census of April of 1904 to be 104,094, distributed as follows :—

Rustenburg	...	23,652
Pilansberg	...	17,108
Marico ...	...	22,337
Lichtenburg	...	9,795
Potchefstroom	...	24,687
Wolmaransstad	...	6,515
Total...	...	104,094 men, women and children.

The vast majority of these people are of pure Bechuana descent and speak the Bechuana language, and the small percentage who are classed here as Basuto, differ so slightly from the Bechuana as to be indistinguishable from the latter.

As stated in the foregoing chapter, all Bechuana and Basuto probably spring from common ancestors, who formed one section of the original Bantu migration, but as a distinction between the two nations is drawn by the natives themselves, an attempt has been made here to classify the various tribes accordingly.

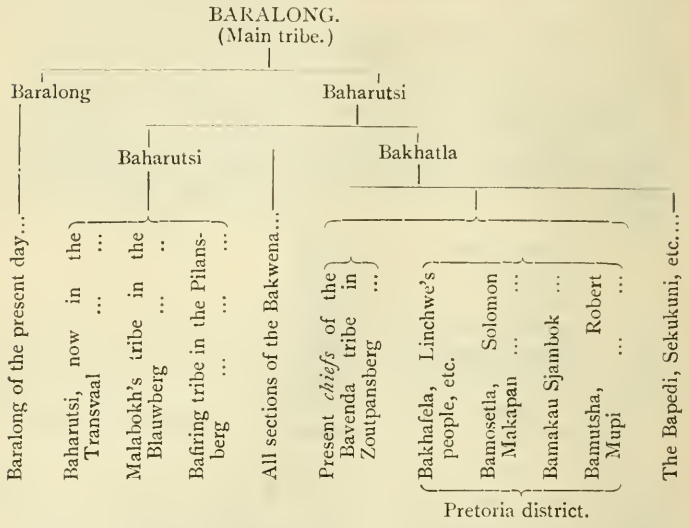
Historical Sketch of Tribes.

The Baralong.

Though this family is not now very numerously represented in the Transvaal, it appears to be the most ancient of the Bechuana race, and from it are believed to be descended, not only all the Bechuana tribes now found in the colony, but also the various branches of the Baharutsi (Barotsi) nation, from whom in turn spring the Bakhatla, the Bapedi (Sekukuni's) and

several other important tribes. The history of the tribes is therefore worthy of being given at some length.

The descent of the various tribes hereafter mentioned from the Baralong is shown in the following diagram :—



The Baralong take their name from their earliest recorded chief Morolong, under whom, according to tradition, they migrated from a country in the far north, probably the region of the lakes, about 1400 A.D. After four generations they reached the Molopo River and settled their first permanent residence somewhere near Mafeking. Here for many years the tribe enjoyed peace and increased in numbers and wealth, reaching the zenith of its prosperity in the days of the chief Tau, about the 14th in descent from Morolong. Sections of the tribe had at various times migrated eastwards and north-westwards, but their loss was made good by recruits from alien tribes such as the Batlaping and Batlaro, who had submitted to the Baralong.

On the death of Tau—which took place about 1760—however, the power of the Baralong ceased, as owing to internal dissensions, the tribe broke up into various clans, each of which followed one of the sons of Tau, while the Batlaro and

the Batlaping took advantage of the confusion to reassert their independence.

Though they were no longer united, the various sections of the Baralong appear to have lived in close proximity to each other, and made their headquarters at Khunwana (the present Kunana location) where they remained till the Matabele under Moselikatse fell upon them and drove them out. A period of wandering followed, during which the Baralong came into collision with the Makololo (who were on their way to Barotsiland which they afterwards conquered), and with the Bataung under Molitsane, both predatory hordes from the country now called Basutoland. There were at that time four clans of the Baralong, under the chiefs Matlaku, Tawane, Sehunelo and Matlabe. Sehunelo moved south and settled at Thabanchu in the Orange River Colony, where he was joined later by Tawane and Gontsi (2nd son of Matlaku who had been killed by Molitsane) and their people. Matlabe and his clan remained in their own country for a time and assisted Moselikatse in driving back Molitsane, but eventually joined his brethren at Thabanchu in about 1835. In 1837 he guided the Boer commando under H. Potgieter to Marico, and after the defeat of Moselikatse by the Boers, was allowed to settle at Machaviestad near Potchefstroom where Gontsi's and Tawane's people rejoined him. The 4th clan now under Moroko, remained at Thabanchu.

In 1847 Tawane moved to Litlokana, near Mafeking, his descendant being the present chief Badirele, successor to Montsiwa, whose location is now in the Bechuanaland Protectorate.

President Burgers in 1874 entered into a treaty with Moshete, "paramount chief of the Baralong" (during whose minority Gontsi had been acting as chief), by which the latter ceded to the South African Republic "all territorial rights northward and north-westward of the Vaal appertaining to the said Baralong" under certain conditions. Montsiwa, however, not recognising Moshete's right to dispose of Baralong territory without consulting him, protested, and a dispute ensued between Montsiwa on the one side and Moshete and Matlabe on the other, which culminated in hostilities in 1881. Both sides enlisted white volunteers who were promised farms after the war. After nearly a year's fighting, Montsiwa was defeated and sued for peace, and Moshete granted the farms promised. By the London Convention of 1884, the western

boundary of the Transvaal was readjusted, so that Moshete's territory, now the Kunana location, fell within the borders of the republic, while Montsiwa's remained outside. Moshete, however, still retained his paramount rights over the latter.

Matlabe, who had been at Potchefstroom since 1853, moved to Polfontein in the Lichtenburg District in 1875. During the late war (1899–1902) he and his people returned to Potchefstroom, but they are now to be definitely located at Polfontein. The present chief of this section is Ramolekana, who is about twenty years of age.

Besides the above mentioned tribes, branches of the Baralong are to be found scattered among many of the other Transvaal tribes, as for instance the Bakhatla, the Bantwane of the Pretoria District and many others.

As will presently be shown too, all the branches of the Baharutsi ("Barotsi") are sprung from the Baralong stock.

The Baharutsi.

This tribe is believed to have split from the main body of the Baralong after their arrival at the Molopo River about the fifteenth or sixteenth century. The Baharutsi seem, after the Baralong, to be the oldest race, and from them the following tribes are said to be directly descended, viz. :—

The Bakwena,
The Bakhatla, from whom spring the Bapedi (Sekukuni's people).
The Bahananwa (Malabokh's people, etc.).
The Bafiring (Rustenburg District).
Other Basuto-Bechuana tribes, not residing in the Transvaal, including probably the Basuto of Basutoland.

In former days the Baharutsi were a great and powerful people, brave in war and feared by other tribes, many of which were tributary to them. Up to within the last few decades, none of the above mentioned tribes, wherever living, were allowed to gather in their crops until the Baharutsi chief had given his permission. This right exercised by the Baharutsi was called "Go loma thotsi," which means "To bite the pumpkin," the pumpkin being the earliest crop grown by the natives.

Like all other Bechuana-Basuto tribes, the clans of the

Baharutsi adopted various animals as their tribal emblems or totems. The eland was their first selection, but this was afterwards replaced by the Great Monkey.

The first division of the Baharutsi people took place after the death of their third recorded chief, Molope, who left two sons, Mohurutsi and Kwene. The former remained chief of the main tribe which took its name from him, while the latter separated from his brother and called his people Bakwena, choosing the crocodile (Kwene) as his totem.

Mohurutsi had two sons, Motebele and Motebyane, and the latter, though the younger, succeeded in ousting his brother and became chief of the tribe, making his headquarters where Heidelberg now stands. Little is known concerning the nine chiefs who followed him, but Manyane, the eldest son of the ninth, was driven away and moved to near Zeerust, where his people remained till the advent of the Matabele forced them to fly to Taung in Bechuanaland.

In 1837, Moilo, the then chief of the Baharutsi, assisted the Boers in driving out the Matabele, and also a few years later in their wars against other tribes in the Transvaal; the Boers therefore rewarded him by allowing him to reoccupy the land originally held by the Baharutsi, which is now known as Moilo's location, in the Marico district. Moilo died in 1893. During the rule of Moilo's successor Sebogodi, Khopane, leader of another section of the Baharutsi, invaded the location and laid claim to part of it, and on the death of Sebogodi in 1877, the Government recognised his son Ikalafeng as chief, but also granted Khopane a portion of the location, which is still occupied by his people.

Ikalafeng died in 1893, and his son, Pokhisho, being a minor, his uncle Israel Moilo acts for him.

Khopane died in October, 1904, and has been succeeded by his son Tom Mokhatla.

Besides these branches of the Baharutsi, there are also sections under chief Sebogodi at Mochudi in Bechuanaland, and at Vinkrivier near Zeerust under a petty chief named Thebe.

The Bakwena.

The Bakwena take their name from Kwene (the brother of Mohurutsi, founder of the Baharutsi), who left the main tribe about the beginning of the sixteenth century. This race has a large number of representatives at present in the Transvaal,

formed into several independent tribes, besides a number in Basutoland and British Bechuanaland. Of the Bakwena tribes living within the Transvaal, the following are the most worthy of notice :—

a. The Bafokeng.
b. The Bamakhopa.
c. The Bamolimosana.
d. The Bakubung or Bakhofa.
e. The Baphalane.

a. The Bakwena—Bafokeng.—This section has a curious tradition to the effect that they originally came from the north of the Sahara Desert from the direction of Egypt as part of the great Baharutsi nation, from which they separated under Kwene. When and where they broke away from the main Bakwena tribe is not recorded, but it must have been long ago, for their present chief traces his descent for thirty generations back to a chief named Nape in an unbroken line. Diale, the twenty-fourth chief after Nape, succeeded in throwing off the yoke of the Baharutsi, of whom the Bafokeng have since lived independent. The annals of the tribe are very warlike, many bloody wars being recorded in their traditions against the Bechuana tribes, Bapo, Bamatau and Batlokwa. Sekwati inflicted severe loss on them, and Moselikatse reduced them to subjection for a time, but Mokhatle, who was their chief at the time, was of assistance to the Boers and received a grant of land as a reward.

The present chief is Molotlegi, *alias* August Mokhatle, grandson of Mokhatle. His tribe is the most numerous in the Rustenburg district, amounting to nearly 12,000 souls. Missionaries have been among them for over fifty years and they are nearly all Christians. The headquarters of the chief is at Fokeng (Bierfontein 432).

b. Bakwena—Bamakhopa.—These people appear from their traditions to be an offshoot of the Baharutsi, closely connected in early times with the Bafokeng. Their history, like that of the latter, is a succession of wars with other sections of the Bechuana, during which they changed their habitation several times. The inevitable Moselikatse eventually descended upon them and a portion of the tribe submitted to him and lived under his protection in Marico, while the remainder dispersed to other districts. On the advent of the Boers they turned against Moselikatse and became the servants of the Boers.

Mamokhale, who was then their chief, after a time resented his treatment by the Boers and fled with most of his people to the neighbourhood of Basutoland, whence he returned in 1868 to Losperfontein (the present Bethanie Mission Station), where the tribe still dwells. Johannes Otto Mamokhale, the present chief, a great-grandson of Mamokhale, is still a minor, and one Daniel More acts for him. His people in Rustenburg district number about 4,000 and are nearly all Christians.

c. Bakwena—Bamolimosana.—This tribe is descended from Tau, the Baralong Hero, and its ancestors are supposed to have followed the Baharutsi, when the latter became detached from the parent tribe. Four clans of the Molimosana are found in the Transvaal, viz. :—

The Baramanemela, who are really the elder branch but are subject to the Banatau section. Present chief Molehi or Ramaubane, a petty chief only.

The Maake, who are recognised as the elder branch. Present chief Andries Lekhwali, known as Ratsegaai, who lives at Hartebeestfontein 517 in the Rustenburg district.

The Bamatau, located in the Pilansberg under chief Tabe Masilwane, known as Herman Selon. Though numerically weak in the Transvaal, this clan has many members in the Orange River Colony, who all pay tribute to Herman Selon. Some Bamatau are also in the Potchefstroom district.

The Bamatlaku, whose present chief is Gasibone, living in the Marico district on the Pella Mission Station.

These clans take their names from the four sons of Molimosana, the founder of the tribe. Their history resembles that of most of the other tribes in that they were successfully raided by the Bapedi and Moselikatse, and finally settled in locations or were allowed to purchase them by the Boers.

d. The Bakwena—Bakubung.—This tribe is also called Bakhofa, meaning "The Ticks," a sobriquet which was given them for their reputation of annexing and "sticking to" all cattle that they could lay hands on.

After being decimated by Moselikatse, these people were further broken up by the Boers, and one section left Potchefstroom for the Orange River Colony fifty or sixty years ago.

This is the clan now under Solomon Ratheo Monakhotle, whose grandfather brought them back and purchased the farm Elandsfontein 665 in Rustenburg district, which is their present habitation.

The other section under chief Matope live on the farm Cyferfontein 953, in the same district.

Monakhotle's people number about 500 souls and Matope's some 200.

c. The Bakwena—Baphalane.—The name Baphalane is derived from Phala, the Rooibuck Antelope, which animal abounded in the neighbourhood of the settlement of these people, and by the chase of which they used to live. After separating from the parent tribe of the Bakwena, these people moved eastward to the Waterberg district, where they waged a desultory war with the Bamapela, a tribe of Zulu extraction, for some years with varying success. The incursions of the Matabele, however, so reduced them that the Bamapela were eventually able to drive them out of the district. They then retired to their present location, Ramakok's Kraal (307) in the Pilandsberg, so as to be near their allies, the Bakhatla. The present chief is Bethuel Ramakok, whose tribe numbers over 2,000 souls : 600 more of the same tribe are in the Rustenburg district and some 400 in Marico under chief Stephen, besides many more in Bechuanaland under chief Mochudi.

The Bakhatla Tribe.

This important tribe takes its name from an early chief named Mokhatla, and much evidence goes to prove the correctness of the contention that it is a true branch of the Baharutsi nation.

On the death of Mokhatla, the tribe broke up into two sections, viz. :—

a. The Bakhatla of Khafela (Linchwe's people of the Bakhatla Reserve in Bechuanaland, of whom a number are however located in the Pilandsberg district).

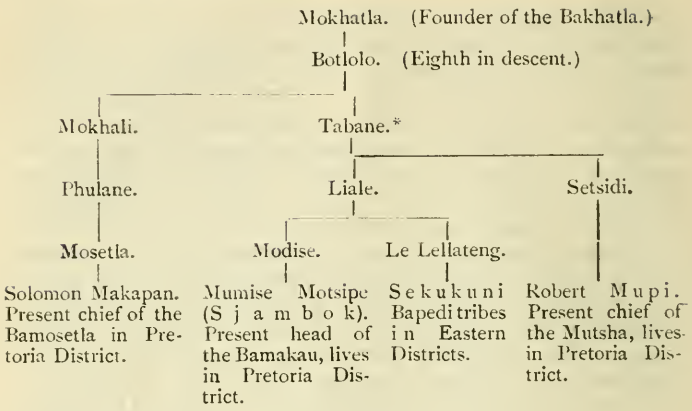
b. The Bakhatla of Mosetla, from whom are descended not only the Bakhatla under Solomon Makapan, Sjambok, etc., in the Pretoria district, but also the Mutsha tribes and the whole of the Bapedi (Sekukuni's people, etc.).

a. The Bakhatla of Khafela.—To this section belong Linchwe, the powerful chief of the Bakhatla location in Bechuanaland, and Ramono Pilane, who is the most important chief in the Pilandsberg. Khafela is the name of the earliest recorded chief under whom these people left the leadership of Mokhatla, and travelling eastwards, first settled near the junction of the Aapies with the Crocodile River, whence they shortly moved to near Saulspoort (Modderkuil 565, Dist. Rustenburg). They successfully fought many of the kindred Bechuana tribes in the vicinity, but it is recorded that they were defeated by the "Basebetwane on their way to the Botletle river," by whom is probably meant the Basuto conquerors of Barotseland. This must have been in about 1824. The Bakhafela did not try conclusions with the Matabele, who appeared shortly after, but submitted to Moselikatse, whom they served as cattle herds till the advent of the Boers. Being harshly treated by the latter, they fled in 1852 and took refuge with Sechele, a Bakwena chief on the Western Border. The latter shielded them but was attacked and put to flight by a Boer commando. The Bakhafela then settled at Mochudi, the present Bakhatla reserve in Bechuanaland, and, owing to their refusal to pay tribute to Sechele, a desultory war broke out between them and the Bakwena, which lasted from 1875 to 1878. The Bakwena were defeated, and Linchwe, who had by then succeeded to the chieftainship of the Bakhafela, thus acquired his present location by right of conquest.

Linchwe then bought for his brethren who had remained in the Transvaal the farms on which they are now living in the Pilandsberg and Rustenburg districts, and appointed his brother Ramono to be chief over them.

Some members of this section of the Bakhatla are also now living in the Heidelberg district; they were most likely captured by the Boers in 1852 and removed there as "indentured servants."

b. The Bakhatla of Mosetla. (*Bamosetla*).—All the chiefs belonging to this section of the Bakhatla are now living in other districts, and will be referred to later on. The manner in which they are connected is shown by the following table :—



The Baphiring.

These people are an offshoot of the Baharutsi, and take their name from a chief called Phiri, under whom and his successors they wandered about the Potchefstroom and Lichtenburg districts till they met with the usual fate at the hands of Moselikatse and later of the Boers. Eventually they settled at the farm Rietfontein (402), District Rustenburg, which was bought by their chief Mabalane in the seventies. The present chief is Philip Mabalane, and his location is known as Mabalstad.

All the foregoing tribes are pure Bechuana, and, as has been shown, came from the north originally, and settled in the Transvaal without having, except for a few brief excursions in some cases, penetrated further south than the Vaal River.

Some tribes will now be noticed whose forefathers, though no doubt of Bechuana stock in the first instance, made their first long halt in what is now the Orange River Colony, and have only been inhabitants of the Transvaal from comparatively recent times. These are the tribes correctly described as Basuto, though the name is generally applied to the Bapedi and others, who are in fact of pure Bechuana extraction.

* Tabane is also believed to be the ancestor of the Bavenda chiefs of the Zoutpansberg, he having moved to that part with some of his people, and established himself as ruler of the Bavenda tribe. (See the tribes of the Zoutpansberg.)

The Bataung.

This tribe is probably an offshoot of the Bataung of Molitsane, a chief who lived on the borders of Basutoland, and whose people made various raids into the Transvaal. Their records are not clear, but it seems that some land in or near their present locality was many years ago granted to them by the Bakwena as a reward for assistance rendered in tribal wars. They were attacked by the Makololo in the north-westward march of the latter, temporarily enslaved by the Matabele, and liberated by the Boers, who, however, afterwards so oppressed them that they returned to their original home in the Orange River Colony. They returned eventually to their present abode, Brakfontein (898), District Rustenburg, and were allowed by the Boers to pay purchase money for the land.

The present chief is Molifyane Sefanyetso, and the tribe numbers 757 souls.

The Batlokwa (or Batokwa).

There are two tribes of this name, of which one is in the Zoutpansberg, and the other in the Pilandsberg district, a branch of the latter being at Gaberones in Bechuanaland. The two tribes claim relationship, though their traditions are not identical. The Zoutpansberg tribe is believed to have been a portion of the Makololo, who, starting from near Basutoland, raided the Transvaal *en route* to Barotseland between 1820 and 1824, so it is reasonable to suppose that the tradition of the Pilandsberg Batlokwa, who say they came "from the north-east," refers to the time of the original Bantu invasion, and to deduce the theory that that these peoples are true Basuto and not Bechuana. The tribal records of the Pilandsberg tribe only go back for something less than 100 years, and according to these the tribe first settled in Potchefstroom district, whence they were driven by the Bakwena to the neighbourhood of their present location. The Matabele and the Boers successively broke up and enslaved the people, so that at present there are four sections (besides those in the Zoutpansberg), viz.: one under chief Gaberone in Bechuanaland and three in the Pilandsberg district under chiefs Sidumedi Matlaping, Sibulawa Matlaping, and Motsatsi Tlolwe respectively. The followings of the three latter total 3,600 souls.

The Batlokwa have the reputation of being skilled workers

in copper and wire, of which they make bracelets and other ornaments. They acquired their skill during their early days in the Transvaal, when they lived in close proximity to a copper mine, which they learned to work.

There are several other tribes of the true Basuto race, which will be touched on when dealing with the districts where they are found.

The Bapo and the Batlako.

(Not to be confused with the Batlokwa.)

These two tribes are believed to have been originally one, the Bapo, thoug now numerically much weaker, being the elder branch.

The ancestors of these people are said to have come "from Zululand," but this is open to doubt, as their migration must have taken place long before the rise of the Zulu power, when a great variety of tribes occupied the Natal country and north-eastern Orange River Colony, which tribes were afterwards completely exterminated by the Zulus. It is not therefore by any means certain or even probable that the Bapo are of Zulu extraction, and they are more likely indeed to be of the true Basuto race. Be this as it may, they had been in the Western Transvaal, waging the usual desultory warfare with the Bakwena and other Bechuana tribes for some generations before the arrival of Moselikatse. That redoubtable warrior scattered the tribe in all directions, and though a good number of the people afterwards rallied round their chief Mokhale, the Boers picked a quarrel with the latter, who fled to Basutoland with the majority of the tribe; some Bapo, however, took refuge with neighbouring tribes, while a few remained with the Boers. After twenty years' residence in Basutoland, Mokhale returned and bought the farm Boschfontein (381) in the Rustenburg district, where his grandson Darius Mokhale now lives with 1,200 of the tribe.

Diederick Mokhale, uncle of Darius, quarrelled with his nephew and moved to the farm Bultfontein (714) in the same district with some 300 followers, while another considerable party, also adherents of Diederick, are settled in the Pilandsberg district.

The early history of the Batlako is very similar to that of

the Bapo, but unlike the latter, they avoided dispersal by the Matabele by submitting at once to Moselikatse, whom they followed as allies (or slaves) when he was driven across the Marico by the Boers. They soon returned to their former habitation in the Pilandsberg, but again left under pressure from the Boers, and joined Sechele in his retreat in Bechuanaland, whither he had been driven in 1852 (see *Native Wars*). The Batlako were only quite recently brought back to the Pilandsberg by Mutlu-Mabi, their present chief, who bought for them the farms Mabiskraal (629), Vlakfontein (305), and Turflaagte (272), on which they now reside,

Mabi's people number over 2,000, not including a few Matabele who fled to them in Lobengula's time. A small section of the Batlako, about 350 in number, under the headman Sibolayu Tlogwane, are also settled on the farm Ruigehoek (426) in the Pilandsberg district.

The Bamalete.

This small tribe, numbering only about 400 souls, is a portion of the Bechuana tribe of the same name at Ramoutsa, Bechuanaland, whence it came to the Marico district in or about 1890. The chief's name is Mukhubua.

The Bakulubeng.

No records are available bearing on the history of this tribe, which is about 1,000 strong (total population) and resides in the Marico district under Chief David Molete. It is, however, considered probable that they belong to some branch of the Bakwena.

The Batlaung.

This small tribe, which numbers less than 300 souls, is located in the Marico district under the petty chief Joseph Laban. Its origin is not known, but it is thought to be kindred to the Batlako and Bapo.

The actual numbers and distribution of the tribes of this Division are given in the following table :—

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting Men.	Total.	District.	Locality of Chief Kraals.
Bechuana Tribes.					
Bakwena—					
Bafokeng	Molotlegi (*alias* August Mokhatle)	2,500	11,673	Rustenburg ...	Bierfontein (372), native name Fokeng.
Bamakhopa ...	Daniel More, acting for Otto Mamokhale	1,000	4,090	do. ...	Losperfontein 119 (Bethany Mission).
Bamolimosana (Maake Section)	Andries Lekhwali (*alias* Ratzegaai)	150	674	do. ...	Hartebeestfontein 517.
Bamolimosana (Bamatau Section)	Tabe Maselwana (*alias* Herman Selon)	30	152	do. ...	do.
do.	do. do.	200	794	Pilansberg	Grootwagendrift 743.
Baphalane	Bethuel Ramakok ...	400	2,046	do.	Ramakokskraal 307.
do.	do. do. ...	150	611	Rustenburg ...	
do.	Stephen	80	428	Marico	
Bakulubeng... ...	David Molete	200	1,091	Lichtenburg ...	
Bamatlaku	Gasebone	350	1,918	Marico	Pella Mission.
Bakubung	Solomon Ratheo Monakotle	100	480	Rustenburg ...	Elandsfontein 665.
do.	Matope	40	204	do. ...	Cyferfontein 953.
Baharutse	Israel Moilo, acting for Pokhisho, a minor	1,500	7,326	Marico	Moilo's Location.
do.	Khopane	1,200	7,005	do.	do.
do.	Shuping	150	641	do.	do.

do.	Thebe	100	520	do.	Vinkrivier-Zeerust.
Baphiring	Philip Mabalane	200	1,030	Rustenburg ...	Rietfontein 402.
Baralong	Moshete	300	1,666	Lichtenburg ...	Kunana Location.
do.	Ramolekana	180	1,008	do. ...	Polfontein 254.
Bakhatla—					
Bakhafela	Ramono Pilane	1,500	7,607	Pilansberg	Saulspoort 269.
do.	do.	100	543	Rustenburg ...	
do.	Thari	150	744	Marico	
Bamolete	Mukhubua..	70	387	do.	
Basuto Tribes.					
Batlokwa	Matsatsi Tlolwe	450	2,505	Pilansberg	Grootfontein 301.
do.	Sidumedi Matlaping) ... Sibulawa Matlaping)	200	1,093	do.	Putfontein 59.
				do.	Nauwport 160.
do.	Darius Mokhale	250	1,202	Rustenburg ..	Boschfontein 381.
Bapo	Diederick Mokhale ...	50	350	do. ...	Bultfontein 714.
do.	do. ...	100	563	Pilansberg	
Batlaung	Molifyane Sefanyetsa ...	150	757	Rustenburg ...	Brakfontein 898.
do.	Joseph Laban	50	293	Lichtenburg ...	
Batlaku	Mutlo Mabi	400	2,144	Pilansberg	Mabi's Kraal 629.
do.	Sibolayu Tlokhwane ...	60	346	do.	Ruigehoek 426.
various	No chiefs	350	1,886	Rustenburg ...	Scattered.
do.	do.	1,000	5,737	Lichtenburg ...	do.
do.	do.	600	3,368	Marico	do.
do.	do.	4,500	24,687	Potchefstroom ...	do.
do.	do.	1,200	6,515	Wolmaransstad ...	do.
	Total	20,010			

Present Condition of Tribes.

The tribes of the western districts are as a rule far more civilised and progressive than those found in most other parts of the Transvaal. This is probably due to their having been the longest in direct contact with white people, and also to the presence of European missionaries among them continuously since the days of Livingstone and Moffat. A large percentage of these people profess Christianity, many speak English well, and some of the headmen and chiefs can even read and write. Most of them wear some sort of European clothes and the chiefs are generally well dressed.

The chiefs and people are reported to be law-abiding and contented, their only grievance being that they are not allowed to purchase more land under present regulations. Large quantities of wheat, mealies and kaffir corn are grown by these natives, and they are well off for cattle, though these are now affected by "Rhodesian red water," which will probably greatly reduce the herds.

The men, as a rule, go very readily to work at Johannesburg, returning to plough in October and reap in May.

The villages or stads of the principal chiefs contain well-built square stone houses, a contrast to the miserable straw huts of the northern and eastern tribes.

Politically the most important tribe is the portion of the Bakhatla located in the Pilandsberg. Ramono Pilane, the chief (who is the brother of Linchwe, the real head of the tribe, whose headquarters is at Mochudi in the Bechuanaland Protectorate) is of no great importance of himself, and is merely a headman of Linchwe's, who appointed him to rule the Pilandsberg Bakhatla on the British annexation of the Transvaal. Linchwe still claims authority over these people, but this is not recognised by the Transvaal Government. If Linchwe ever became hostile, it is probable that he would take up his position in and about the Pilandsberg with all his people, as his location at Mochudi is too readily accessible from the western railway. His people are far more warlike in disposition than any of the other Bechuana tribes, they are reported to be good shots and the Mochudi section have a number of rifles. The Pilandsberg section also probably sent the best of their firearms across the border to Mochudi before giving up the remainder at the general disarmament in 1903. The Pilands-

berg has, moreover, many military advantages from a native point of view, which are described elsewhere.

A rising on the part of Linchwe is, however, most improbable. He and his people actively assisted us throughout the late war, and many scouts were recruited from the tribe, so that their loyalty is practically assured, and they are so well off under the present *régime* that they are not likely to endanger their prosperity for the sake of any petty grievance.

The Baharutse in Moilo's location are a peaceable people, fully occupied by the care of their cattle, and the cultivation of their very fertile lands. There are two large "towns" or "stads" each of about 7,000 inhabitants, under Israel Moilo and Tom Mokhatla respectively. The stads are named Linokana and Gopanestad, at the former of which there are four blockhouses built during the late war. Moilo is not of much influence and is not considered trustworthy. Tom Mokhatla is the son of Khopane, who was a very good chief and only died recently. His influence can be traced in the superior bearing of his section of the tribe.

These people are extremely well off, and it is thought that nothing short of actual compulsion by another tribe would make them rise in rebellion. There is, moreover, no suitable position for defence in the location.

There is a German missionary, Mr. Jensen, at Linokana, who, besides a large farm, has a church and school where English is taught. He has some influence over the natives, having assisted them to buy land.

CHAPTER III.

THE TRIBES OF THE CENTRAL DIVISION.

The total native population of these districts was returned in April, 1904, as 100,780, distributed as follows:—

Pretoria District	...	47,049
Hamans Kraal District	...	27,874
Krugersdorp District	...	6,230
Boksburg District	...	2,827
Heidelberg District	...	16,800
Total	...	100,780

Exclusive of the numbers classed in the lists given hereafter as "various," the majority of these people belong to tribes of the Bechuana-Basuto family, some account of the history of which has been given in the foregoing description of the tribes of the western division. It should, however, be noted that here the custom prevails of calling these tribes Basuto and not Bechuana, though by descent they truly belong to the latter nation; this will henceforward be followed in their classification. The remainder are of Matabele or Zulu extraction.

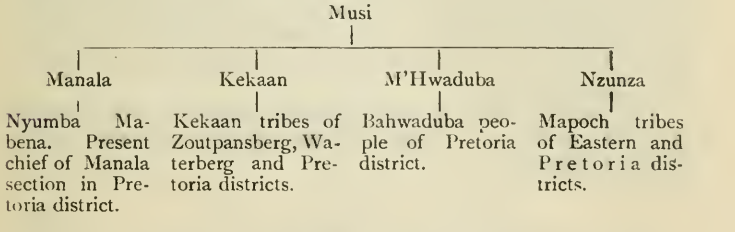
The Bechuana-Basuto Tribes.

Of the tribes here called Basuto, the various sections of the Bakhatla are the most numerously represented, and next in importance are sections of the Bakwena and Baralong. It is unnecessary to give any further particulars of the history of these people than are contained in the preceding chapter.

The history of the Bapedi tribe, which, as has been shown, is really a branch of the Bakhatla, will be found in the description of the tribes of the eastern division.

The Zulu or Amandebele Tribes, (usually known as Matabele.)

The people known as Matabele are undoubtedly of Zulu descent, and came from Zululand early in the 19th century. Though some of them state that their forefathers migrated northward before the days of Chaka, it is most probable that they are descendants of a branch of the Amahlubi tribe which was driven out of Zululand by Chaka, and of which the best known section is the people of Langalibalele, whose location was on the Natal-Basutoland border, and who rebelled against the Government and was captured in 1873. The several tribes to be considered under this heading take their names from four sons of a chief named Musi. These sons of Musi, whose names were Nzunza, Manala, M'Hwaduba, and Matombeni, alias Yahalala or Kekaan, quarrelled amongst themselves for the chiefship, with the result that the tribe split up into the four sections now found in the Transvaal, thus :—



Manala Section.

The four sections of the tribe having arrived near the present site of Pretoria, continued to fight among themselves ; the Nzunza section proved the strongest, and having worsted the others, moved off eastwards, while the Manala section remained at its present chief location, where the Wallmansthal Mission now stands. They suffered severely at the hands of Moselikatse, who scattered them considerably. This probably accounts for the scattered condition of the tribe at the present time.

These people have intermingled much with the neighbouring Basuto tribes, from whom they are scarcely to be distinguished, though there is no doubt as to their original Zulu extraction.

Their present chief is Nyumba Mabena, who lives at Wallmansthal, Hamanskraal, with a following of about 4,000. He also has nearly 2,000 people living on several farms nearer Pretoria.

Kekaan Section.

The majority of the people belonging to this section are located in the Zoutpansberg and Waterberg districts, in the description of which a sketch of their history will be found.

In this division they are represented by one tribe of some 1,800 souls, under the chief Karel Kekaan, who lives at the farm Leeuwkraal, Hamanskraal District.

Bahwaduba Section.

Mhwaduba, the first leader of this section seems to have avoided quarrelling with his brothers, and to have settled peacefully with his people at Wonderboom Poort, where they lived for many years. They then moved to Bultfontein, in the north-east part of the Pretoria district, where they were attacked by Moselikatse, who carried away many of the people besides much cattle. After the departure of Moselikatse they re-assembled at a spot since allotted to them by the Boer Government as Zwaartbooi's location—adjoining the location of the Bakhatla-Bamosetla. The chiefs and people have intermarried freely with the Bakhatla, and have lost all traces of their Zulu origin.

The present chief is Amos Mathibe (native name Lipunu) who has nearly 3,000 people in Hamanskraal and some 300 in Pretoria District.

Nzunza ("Mapokh's") Section.

For a full description of this tribe *see* "the Eastern Division."

The small section under the chief Fene Mahlangu, dwelling at Bultfontein, Hamanskraal, split from the main tribe when it was attacked by Moselikatse, and first moved to the Waterberg. After a number of years' residence there they moved to their present location, which was finally allotted to them by the Boer Government.

Mixed Tribe under Paledi Mathibe.

The chief Paledi Mathibe, who has a mixed following of over 5,000 people in Pretoria district, belongs to a tribe called Bantwane, which is akin to the Maloi people of Sekukuniland, who are said to be descended from a tribe of the same name in Basutoland. Early in the 19th century the Bantwane dwelt in the Waterberg, whence, being scattered by Moselikatse, they moved to north of Pietersburg. They returned southward about the time of the arrival of the Boer Voor-trekkers and

for some years lived on good terms with the latter. When the Boers, however, wished to capture a Bakhatla chief, father of the present Skep Maluka, the Bantwane harboured him, thereby incurring the enmity of the Boers, and when a few years later they refused to join the Republican commandos in the campaign against the Bapedi, the Boers attacked them, whereupon the Bantwane fled to Sekukuni. After the conclusion of the Sekukuni war they were allowed to occupy their present location, where they have since dwelt. The people now under Paledi Mathibe include representatives of a variety of tribes, chiefly of Bechuana or Basuto extraction.

Unclassified Natives.

No attempt has been made to classify the large native population of Heidelberg district, as they are not formed into regular tribes and have no chiefs in authority over them.

Most of the Transvaal tribes are represented here, being descended either from fugitives from Moselikatse's raids or from "indentured" servants, whom the Boers captured in wars with various tribes and distributed throughout the country.

The term "Oorlamsch" is applied to the descendants of the slaves of the Zulu and other invaders, who were in some cases taken over by the Boers. These people are mostly found in the towns and villages. They are all able to speak Cape Dutch, and there are some clever artizans and mechanics among them.

Present Condition of Tribes.

The natives of these districts, having been for many years in contact with white people, have acquired a certain amount of civilisation; many of them wear clothes, and the use of ploughs and modern agricultural implements is common among them.

In the large locations most of the natives have been converted to Christianity, either by European missions or by emissaries of the Ethiopian Church, who are active amongst the tribes. The Native Commissioner, in his last annual report, considers that the moral improvement of natives due to "conversion" is not very apparent. The "Ethiopian" preachers are said to be inclined "to introduce irrelevant subjects touching on politics" into their general teaching, which cannot but unsettle the natives.

During 1904 a faction-fight took place between two sections

of the Bakhatla, under the chief Skep Maluka and chieftainess Lehau respectively, in which two men were killed and 30 wounded. Lehau has in consequence since been removed to the Waterberg Division. In June of the same year there was also a dispute amongst the followers of the chief Nyumba Mabena, some of whom wished to have a headman named Makerran as their chief. This has, however, been satisfactorily settled.

With these exceptions the tribes have given no trouble to the Administration and have been generally obedient to authority.

The present distribution of tribes in this division is shown in the following table :—

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting Men.	Total.	District.	Position of Chief Kraals.
Basuto Tribes.					
Bakhatla (Bamakau) ...	Mumise Motsipe ...	2,300	9,570	Pretoria	"Sjambokstad," Hoekfontein, 394.
	alias Sjambok	80	380	Hamanskraal ...	Scattered.
do. (Mutsha) ...	Robert Mupi, native name Sibis	1,750	7,208	do. ...	Schildpadfontein.
		250	1,254	Pretoria	Scattered.
do. do.	Skep Maluka	100	474	Hamanskraal ...	Bultfontein.
		80	308	Pretoria	Scattered.
do. (Bamosetla)...	Solomon Makapan ...	1,000	4,097	Hamanskraal ...	Makapanstad (Goedgewaagd).
		100	498	Pretoria	Scattered.
Bakwena (Bamakhopa)	Jonathan Otto Mamokhali More (Rustenburg district)	—	—	—	—
	Headman Ephraim Ramorula	500	2,158	Hamanskraal ...	Hebron Mission.
	Headman Obed More ..	400	1,703	do. ...	Jericho Mission.
	Headman Daniel Mamokhali	180	941	Pretoria	Scattered.
Baralong, Bakwena, and Bapedi	Paledi Mathibi	1,000	5,022	do.	Kwarrieslaagte, 356.
Bapedi	Mashung...	125	597	Hamanskraal ...	Tambootie Laagte.
	Jempe Namane ...	200	895	do. ...	Doornpoort.
		8,065			

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting men.	Total.	District.	Position of Chief Kraals.
Zulu Tribes.					
Amandebele (Bahwaduba).	Amos Mathibi ...	750	2,918	Hamanskraal ...	Zwaartbooi's Location.
		50	313	Pretoria	Scattered.
Amandebele (Nzunza or Mapokh's).	Mfene Mahlangu	2,000	8,452	do.	Welgelegen, 544.
Amandebele (Nzunza or Mapokh's).	January Mahlangu ...	100	442	Hamanskraal ...	Bultfontein.
Amandebele (Nzunza or Mapokh's).	Jaas Mahlangu	100	442	do. ...	Rust der Winter.
Amandebele (Manala)	Nyumba Mabena	850	3,902	do. ...	Wallmansthal Mission.
		400	1,819	Pretoria	Scattered.
do. (Kekaan)	Karel Kekana	400	1,789	Hamanskraal ...	Leeuwkraal, 396.
		4,650			
Miscellaneous... ...	—	14,000	18,872	Pretoria ...	These natives are not living under the tribal system here, but many of them are of various tribes from other parts of the Transvaal. They are all employed in towns, mines, etc.
do.	—	5,500	6,230	Krugersdorp	
do.	—	2,500	2,827	Boksburg ...	
		500	642	Hamanskraal	
		12,000	16,800	Heidelberg	

NOTE.—In addition to the above, about 130,000 natives are usually employed in the Rand Mines. These include some men from almost every tribe in British South Africa, but a large proportion of them are from Central Africa, Portuguese, East Africa, etc. The number varies considerably from month to month.

CHAPTER IV.

THE TRIBES OF THE WATERBERG, OR NORTH-WESTERN DIVISION.

THERE are 61,138 natives in this division, distributed as follows :—

Piet Potgietersrust District	...	35,965
Warmbaths District ...	}	25,173
Nylstroom District ...		
		61,138

The majority of these people are of Zulu extraction, and of the Zulu tribes here found, these descended from Kekaan, the son of Musi (*see* Central Division) are the most numerously represented.

Kekaan Tribes.

The two principal branches of this family are those at present under the chiefs Shikwane and Valtyn Makapan respectively, of which the former has the larger following. These two chiefs are descended from two great grandsons of the original Kekaan, who fought for the chiefship of their section of Musi's tribe. The fight apparently took place at or near the site of the present Zebedela's Location, some thirty miles south-east of Piet Potgietersrust, which is still occupied by Shikwane, his ancester Khupa having defeated and driven away his brother Khaba. The latter after his defeat moved with a portion of the tribe to a place a few miles north-west of Piet Potgietersrust, where his descendant, Valtyn Makapan, now dwells. This Makapan must not be confused with Solomon Makapan, the Bakhatla chief of Pretoria District, with whom he is in no way connected.

Shikwane has nearly 10,000 people, and Makapan over 9,000.

Of the same family also are the two petty chiefs, William Maraba and Charlie Eland, who live round the locality known as Makapan's Gat, about twenty miles east of Piet Potgietersrust, with a joint following of some 4,000 souls.

It is not known when or why they left the main tribe.

This branch of the Kekaan tribe is called by the natives Letwaba, and three other sections of it are found in the Pietersburg District under the chieftainess Mashashaan and the chiefs Jack Eland and Jonathan Maraba.

Mapela Tribes.

Next to the Kekaan tribes in numbers and importance are the people under Hans Masibi and Hendrik Backeberg Masibi, whose locations are contiguous to and immediately north-west of that of Valtyn Makapan. These people used to be called the Bamapela when the Boers came first to the Transvaal, after a chief who died about 1825; they are also known as the "Black Matabele" in order to distinguish them from the people of Musi, previously noticed, with whom they have no connection. There is not much doubt that they belong to the original Zulu stock, or that, in about 1600 A.D., their ancestors were settled somewhere near the present Leydsdorp, though whether, as some say, they were dropped there by the original Bantu immigrants on their way south, or whether they subsequently moved up from the direction of Zululand, is not clear. Be this as it may, their forefathers settled in the Transvaal long before the rise of Chaka in Zululand, and it is therefore probable that they were the first people of Zulu extraction to take up their abode in this colony.

The name of the chief under whom they settled at Leydsdorp was Langa ("The Sun"), after whom these tribes are still sometimes called "the people of Langa." This chief moved with his tribe across the Woodbush Mountains and dwelt on the Pietersburg Plateau for many years. Mapela, from whom the tribe takes its name, who was the sixth in descent from Langa, and became chief towards the end of the 18th century, led the people southward from Pietersburg to their present location. He died in 1825. Under his successor, the Bamapela, together with Makapan's people, suffered severely at the hands of the Boers in retaliation for their treacherous massacre of a party of emigrants in 1854, and in 1858 the Boers again severely chastised them. (See

"Native Wars.") In 1877, Masibi became chief; it was after his death, by suicide, in 1890, that the tribe split up into its present two sections under his two sons Hans and Hendrik Backeberg Masibi. These two could not agree, so both were recognised as chiefs by the Government, and the tribe and location divided between them.

Present Condition of Tribes.

The tribes of this division have always had a reputation for turbulence and treachery, and they are still somewhat sullen in their demeanour. Shikwane's tribe is the only one in the Transvaal which is officially suspected of having concealed rifles at the time of the general disarmament in 1903.

Valtyn Makapan is a quiet man, but has not much influence as a chief.

The Mapela people appear to have acquired a respect for the Boers, owing to the severe lessons taught them by the latter in bygone days, for not only did they systematically assist the Boers during the war 1899–1902, but Hans Masibi actually waged war against Valtyn Makapan, owing to the latter's pro-British proclivities. Hans Masibi is a brutal and depraved chief, much addicted to drink, very cruel and greatly feared by his tribe. He is, however, a strong man, and has his tribe well in hand. After the late war he was sent to Pretoria, and kept under observation there for six months, and this treatment may shortly have to be repeated.

Backeberg Masibi has all the vices of his brother, but lacks Hans' strength of mind and personality.

These people, though naturally a fine race, are deteriorating through drink and disease. They are somewhat discontented, and would probably need but little provocation to give trouble, and the intricate and broken nature of the portion of the Waterberg which they inhabit might render their chastisement a matter of some difficulty.

The emissaries of the "Ethiopian" and other Churches have been active among them of late years, and to their teaching may no doubt be attributed the unsatisfactory bearing of the natives. Of the native churches, the Native Commissioner of the division says in his report for 1904: "Their teachings are a travesty of Christianity, and tend to become nothing less than rabid political organisations." That Christianity has not made much impression on them is apparent from the fact that

polygamy is far more prevalent among these people than among most other tribes.

Their occupations are stock raising and agriculture, but their cattle have suffered considerably from Rhodesian Redwater. Their crops are 75 per cent. Kaffir corn, the remainder being mealies. Their methods of cultivation are still very primitive.

Detailed Distribution of Tribes.

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting men.	Total.	District.	Position of Chief Kraals.
Zulu Tribes.					
Kekaan	Shikwane	2,600	9,637	Piet Potgietersrust	Zebedela's Location.
do.	Valtyn Makapan	2,100	9,047	do. ...	North-west of Piet Potgietersrust.
do. (Letwaba) ...	Charlie Eland	500	2,200	do. ...	Makapan's Gat, east of Piet Potgietersrust.
do. do. ...	William Maraba	400	1,800	do. ...	do. do.
Bamapela	Hans Masibi	2,300	9,450	do. ...	Masibi's Location, north-west of Piet Potgietersrust.
do.	Hendrik Backeberg Masibi	1,000	3,831	do. ...	do. do.
		8,900			

Note.—In Nylstroom and Warmbaths Districts are about 26,000 natives of various Basuto and Zulu tribes. These have no regular locations, and have become very much intermixed. There are no large tribes or important chiefs in these districts.

CHAPTER V.

THE TRIBES OF THE ZOUTPANSBERG, OR NORTHERN DIVISION.

The total native population of this, the largest division of the Transvaal, was found by the census of 1904 to be 321,615, distributed as follows in the various Districts :—

Haenertsburg District	56,750
Pietersburg District	71,219
Spelonken District	104,642
Shiwas or Sibasa District ...	69,753
Blauwberg District	19,251
Total ...	321,615

The tribes represented are, in order of numerical strength and importance :—

I. *Basuto*,
II. *Bavenda*,
III. *Shangaan*, and
IV. *Zulu*,

of which the two first-named could each probably muster about 30,000 able-bodied male representatives, and the third about half that number. The Zulu tribes form a very small proportion of the whole, and are found only in the Pietersburg District. Their fighting men total some 2,000 only.

About 12,000 of the total number of adult males are now usually away in other districts, at work in mines, in towns, etc. This number is likely to increase.

A small clan of half-castes, the "Buys People," also exists in this division, and some families of Bushmen, called Vaalpens, lead a nomadic existence in the remotest portions of the Blauwberg District.

I. *The Basuto Tribes.*

There are a number of tribes in this division who call themselves Basuto, and the majority of them have a far better title to the name than the tribes known by it in other parts of the Transvaal, for their traditions chiefly point to their having come either from the north or from Basutoland, and contain no proofs of a direct connection with the Bechuana families of the Baralong, Baharutsi, etc., from which many of the other so-called Basuto are descended.

It may thus be conjectured that the forbears of these people, though no doubt of the same section of the original Bantu as the Bechuana, and as the other "Basuto" tribes descended from them, left the parent tribe at an earlier date than any of the latter, so that their descendants may be considered to represent a distinct nation, fairly homogeneous in language, traditions and customs, of which all the branches call themselves Basuto. The exact connection between these Transvaal Basuto and those of Basutoland cannot be definitely determined, nor is it known for certain whether the latter are indeed, as is generally supposed, descended from an offshoot of the Bechuana-Baralong family (*see* "Western Division"); but in any case the tribes now under consideration would appear to be the elder branch, and can thus claim to be the original Basuto.

Two-thirds of the Basuto of the Northern Division inhabit the districts of Pietersburg and Haenertsburg; the remainder being about equally divided between the Blauwberg and Spelonken districts.

In character they resemble the Basuto of other parts, being distinguished by cunning rather than by bravery in war, and preferring to achieve their ends by diplomacy rather than by hard fighting. A reference to the account of the native wars waged by the late Republic will show that none of the Basuto tribes* ever offered very serious resistance when attacked by the Boers. They are, however, of considerable intelligence, and readily assimilate modern and civilised ideas to their own advantage. They use more ploughs in cultivation than the other tribes, and may be generally described as progressive in their ideas. In physique they are well-built, though not so tall and powerful as Zulus and Shangaans.

* Malabokh's tribe in the Blauwberg is said to be of Baharutse extraction.

The tribal organisation is maintained by the Basuto, and they have several powerful chiefs, who will be alluded to later.

Language.—Various dialects of the Sesuto language are spoken by these tribes, but the people of the different clans are able readily to understand each other.

The Ba-Molechi are said to speak the purest form of Sesuto, or at any rate the oldest, the language of Basutoland having probably become affected by that of the neighbouring tribes of the coast group.

The dialect of the Bakwebo (Mojaji's people) differs most from the original tongue, as it contains a considerable admixture of "Sivenda," the Bavenda language.

The Bapedi tribes speak the Sepedi dialect of Sekukuniland.

The Sesuto seems on the whole a strong language, as it is being more and more adopted by the tribes of Zulu descent who live among the Basuto.

The principal Basuto tribes found in the Zoutpansberg are the following :—

The Ba-Molechi (Malitzi's) ...	In Pietersburg district.
The Bakoni tribe	In Pietersburg, Haenertsburg and Blauwberg districts.
The Batokwa tribe	In Pietersburg district.
The Bakwebo tribe	In Haenertsburg district.
The Banareng or Banareni tribe	In Haenertsburg district.
The Bahananwa (Malabokh's) tribe...	In Blauwberg district.
The Mutalerwa tribe	In Pietersburg and Haenertsburg districts.

Portions of several of the above tribes also inhabit the Spelonken district.

Sections of the Bapedi	In Pietersburg and Haenertsburg districts.

The larger of these tribes have various subdivisions, and as they are not all of the same origin, it will be necessary to consider each tribe separately.

The following historical notes are a *précis* of the information concerning these tribes, which has been obtained from all available sources.

The Bamolechi or Malitzi's Tribe.

This tribe numbers over 19,000 souls in Malitzi's Location, some fifteen miles north-west of the town of Pietersburg, besides a number in the Spelonken. It is a conglomeration of a number of small clans—the Manamela, Komapies, Malekos, etc., ruled over by chiefs belonging to a family called Batlhaloga. The Batlhaloga originally came to the Zoutpansberg from the direction of Basutoland and subdued the other tribes whom they found in possession of the tract of country which they now inhabit, early in the 19th century. It is not certain whence the latter came, but as the crocodile (kwene) is their national totem, it is possible that they are an off-shoot of the Bakwena (*see* Western Division). This, however, is not clearly proved or generally accepted as a fact, and they may have been there since the original Bantu invasion from the north. In any case, both in language and customs they differ from the Bechuana tribes far more than from the Basuto of Basutoland, and it therefore seems right to class them as true Basuto.

Moselikatse attacked the tribe in the course of his northern raids, but does not seem to have been successful, as, unlike most of the other tribes, the Bamolechi were not dispersed in consequence of his visitation, and appear to have occupied the same locality peacefully ever since.

The present ruler of the tribe is Seripa, whose family name is Moloto. He is acting for his nephew, named Sirin, a minor about fifteen years of age. Seripa is about forty-five years old, an intelligent, quiet and civilised man, and well-disposed towards the Government. His tribe is reckoned one of the most powerful in the northern Transvaal, but no trouble is apprehended with it, as the people are well-behaved and contented, and they evinced strong British sympathies during the war 1899–1902.

The Bakoni Tribe.

The several sections of this tribe all spring from common ancestors, who, at an early period, migrated southwards from the Zambezi. Keeping near the coast at first, they entered the Transvaal by way of Palabora, in the "low country," where they dwelt for some time, but eventually shifted further west, one portion of the tribe going to the Middelburg district,

another to the Bokhaha country near Leydsdorp, while the third and largest portion moved to the present Matala's Location in Pietersburg district. The descendants of these three portions of the tribe respectively are now found as follows :—

In the Haenertsburg district :

The Maake Section.—This is supposed to be the elder branch of the Bakoni, and is called after the name of its first chief, who lived in the Bokhaha district near Leydsdorp. The first Maake was succeeded by his daughter Maale, who, about 1858, moved the whole tribe to the east bank of the Thabina, near its source. There she became subject to the Nuku tribe. Maale died about 1876, and soon after this, owing to internal quarrels, a portion of the tribe joined Mojaji's people, while the remainder stayed where they now are. They have been there since 1858, and number 3,800 in all. During the late Anglo-Boer war Maake, the present chief, assisted by Mohlaba, a Shangaan chief, repulsed an attack made on them by Sekororo.

The Rev. E. Thomas, of the Swiss Mission, has lived amongst these people since 1886 and has imparted a certain amount of education to them.

Lekhali's Section.—A junior branch of the Bakoni tribe, about which not much is known. Their present location, fifteen miles north-west of Haenertsburg, was formerly occupied by Makhuba's tribe. They number about 2,300 souls. The present chief is nineteen years old, is considered unreliable and is much disliked by his own people, who are leaving him in numbers.

Mahupa's Section.—A part of the original Bakoni, first heard of as coming from the Bokhaha to their present location, "Duivel's Kloof." They have a warlike reputation, and in 1858 fought and defeated the Shangaans. After this they also repulsed an attack made on them by Mojaji, to whom they, alone of the neighbouring tribes, refused to be tributary. Mahupa, the present chief, is the same who rebelled against the Boers in 1894; when defeated by them he fled to Mashonaland, and only returned in 1902. The tribe is now living on various farms, the property of settlers, and its men, women and children total 2,600.

A number of people of this tribe also live in Sekukuniland. (*See* Eastern Division.)

In Pietersburg and Blauwberg districts :—

Matala's or Matlala's Section.—Matala is the hereditary name of the chiefs by descent of this tribe. The last rightful bearer of the name died in about 1900, but his eldest son (also named

Matala, now twenty years of age) is of weak intellect and not considered fit to be chief, so the power is now exercised by Selaki, brother of the late chief, on behalf of a younger son of the latter who is still a minor, fifteen years old. Selaki is much addicted to drink, but seems to manage the tribe satisfactorily. He is about forty-five, of a quiet disposition, and very friendly towards Europeans. His people number about 9,000 in the Pietersburg and nearly 5,000 in the Blauwberg district.

These took no part in the late war. They are believed to be well-disposed towards the present Government, but should they ever be disposed to give trouble, "Matala's Location" would lend itself to defence, being surrounded by high hills and well watered inside.

The petty chiefs Mtiba, Klein Mtiba, and Kukuna Lekhali in the Pietersburg district also belong to this section of the Bakoni. They could muster about 600 fighting men between them.

The Batokwa or Batlokwa Tribe.

The early history of these people is touched upon in the description of the tribes of the western division. If the theory there put forward, that they were originally a part of the Makololo, be correct, it follows that they must have arrived in the Transvaal between 1820 and 1824, as the latter year was the date of the conquest of Barotseland by the Makololo. Their first settlement in this colony is said to have been not far from the present Matok's location in the Pietersburg district, and the name of their chief at the time of their arrival was Musima. His successor Kunwane divided the tribe between his two sons Serani and Ramakhupa from whom Masanyane (known as Matok) and Ramakhupa, the present chiefs of the Pietersburg and Spelonken sections of the tribe respectively, are descended.

In about 1855 the tribe, owing to pressure from the Boers, migrated to Sekukuni's country, but returned about twenty years later. Trouble between the two sections ensued which was settled in 1879 by Sir Theophilus Shepstone's deciding that the two chiefs should henceforth be recognized as independent of each other. This arrangement has since continued in force, and Matok and Ramakhupa and their people still live in the locations then allotted to them, viz., Matok at Matokwa Kopjes, immediately south of the Dwars river in Pietersburg district on the border of Spelonken district, and Ramakhupa in the latter district a few miles to the eastward. Matok has

over 6,000 people, and Ramakhupa's following is also considerable.

The people of Klein Makhato, who are of the Tau tribe, some 1,500 in number, in the Pietersburg district, appear to give allegiance to Matok and are therefore mentioned here.

The Bakwebo Tribe.

Mojaji's Section.—This tribe is said to have crossed to the south of the Limpopo about 200 years ago. The strongest subdivision of it is under the chieftainess Mojaji, whose predecessors originally ruled the whole tribe.

The name Mojaji is passed on to the successive chieftainesses, the present one, Mojaji Seselwaan, being the third consecutive bearer of that name.

The first Mojaji was a light-coloured, good-looking woman and probably had some European blood in her veins. There is a tradition that a European adventurer on a raid from Portuguese territory once made an unsuccessful attempt to carry her off, and that owing to this she would never again allow any white people to see her. This gave rise to various stories about Mojaji, on some of which it is said Rider Haggard's *She* was based. She died in 1830.

Mojaji II. was a noted character among natives throughout South Africa. She was especially renowned as a "rain-maker" and on one occasion an embassy from the Zulu king came to her bringing presents to entreat her to "make rain." On the occasion of an invasion of locusts forty or more years ago, a similar entreaty was made by the Zulus. She was undoubtedly clever and capable, though of a bloodthirsty and cruel disposition. She lived in polyandry with her councillors, and the chief husband for the time being was also "prime minister," but he and her other husbands were generally murdered as soon as they displeased her. All civilisation was forbidden and witch-doctors flourished in her dominions.

In 1888, when the Boers began to settle in proximity to her, Mojaji was openly hostile, and her followers burnt a number of farms and murdered some of the white inhabitants. The Boer Government, however, made a semi-peace with Mojaji which lasted till 1894, when the tribe again became hostile. This time a commando was sent to bring her to terms. There was no fighting, but the tribe was compelled to live in a defined location. General Joubert, who was with the commando, had

Mojaji brought to his laager with the intention of taking her to Pretoria, but she was so old and infirm that, at the intercession of Mr. Reuter, the missionary, she was left behind. This was, however, the first occasion on which Mojaji was seen by a European. Sir T. Shepstone wished to see her in 1880 but was shown her half-sister Madokane instead, who was usually produced on such occasions.

The present chieftainess succeeded Mojaji II. and is known as Mojaji Seselwaan. She is a light-coloured woman, about twenty-five years of age, and is married to a man named Mokoto. by whom she has an infant son. She has but little power, her husband being practically head of the tribe, which is over 14,000 strong. These people, being far removed from civilised centres, are wilder than most Basuto tribes, but have been well-behaved since the annexation and show no signs of giving trouble.

The country inhabited by them is an irregular strip, whose western limit is a line from the Koodoo's river southward to the Woodbush mountains; thence it extends east to the Portuguese border along the Great Letaba river, which forms its southern boundary.

Sekhopo Section.—These people take their name from one of the early chiefs of the Mojaji tribe, of which they are an offshoot. Their history has been uneventful. The present chief, named Mamakubi Sekhopo, rules over some 1,700 people. He is about thirty-five years of age and resides near Buffels.

Mamabolo Section (called Li-Kulube = wild boars). The present chief is Situmela Mamabolo. This tribe is supposed to haves plit from Mojaji's about the year 1800 and settled on the Thabina river under a chief named Manamele. Some of them wandered to the Lydenberg district but returned to the Woodbush in 1830 and after some more vicissitudes the tribe was placed in a location by the Boers in 1897. The chief nominally also has under him the Woodbush and Haenertsburg mountain people, who together with his own tribe number about 4,000 souls.

Khupa Section.—This is a portion of Mamabolo's people, inhabiting the Drakensberg range between Haenertsberg and the Olifants river. It is a clan of no importance, numbering less than 400 people. A dispute is in progress as to who is the rightful chief.

Mukhubua Section.—As far as can be judged, this clan, which lives on the Thabina, is the original portion of the Mamabolo tribe, which settled there in 1800 and has since

remained there. The present chief is named Raseke Mukhubua, and has about 3,000 people under him.

The Ba-Nareng or Ba-Nareni Tribe.

The Ba-Nareng are said to have entered the Transvaal from the north. The main body of the tribe moved straight to the Haenertsburg district, and is now found in three sections, Sekororo's, Mamatolla's and Selebul's.

A small portion remained in the Blauwberg, where their descendants are now subject to Malabokh.

Sekororo's Section.—This section of the Banareng numbers 3,000 people, who live in the "Low Country" between the Selati and Olifants Rivers. The chief kraal is called Makutje.

The name Sekororo has descended from chief to chief. This fact, together with that of the chief never being seen by the common people, and the death of the reigning chief never being announced, has given rise to the superstition that Sekororo is immortal. He is also credited with rain-making and other supernatural powers.

The present Sekororo has been head of the tribe only a short time, his father and predecessor having died at the beginning of 1904. The real power is in the hands of one Gwariamutsi, a grandson of the late chief by another wife.

The Sekororo family is related by marriage to Sekukuni, who persuaded them during the late war to attack the tribes under Mohlaba and Maake, because the latter had given protection to Mafefe, who had fled from Sekukuni.

Mamatolla's or Mamathlole's Section.—This branch of the Banareng tribe lives on the hills round New Agatha, and is believed to have a common ancestry with the Sekororo people. The earliest chief spoken of by the tribe was named Sekukunuku. Their history has been a warlike one. They obtained their present place of residence by driving out its former inhabitants—another Basuto tribe—and in 1840 succeeded in repelling an attack by one of Moselikatse's impis. Some years after this the Swazis fell upon them and killed their chief Ramatau. There was much internal fighting and bloodshed in the tribe till all factions united to join Makhuba in his rebellion against the Boers in 1894. Mamatolla, the present chieftainess, who had been at the head of the tribe since 1884, was captured by the Boers and imprisoned till the British occupation in 1900, when she was allowed to return to

her country. The people have rallied round her to the number of nearly 4,000, so that she now rules a tribe of some importance compared with the smaller surrounding clans, and though an old woman, exercises considerable influence.

Most of the land on which Mamatlola's people live has lately been cut up and given out to settlers, but the natives have made but little opposition to this.

Selebul Section.—The least important section of the Banareng tribe, resident some twenty miles north of New Agatha, scattered over a number of farms.

Their first chief was called Selebul or Tsolobolo, and was the second son of the chief Sekukunuku above mentioned. Two chiefs, named Selebul and Mahabata, joined in Makhuba's rebellion in 1894, and were imprisoned in Pretoria in consequence. Selebul died in prison in 1896. Mahabata was released and now rules under the name of Selebul. He has about 1,000 people in all.

The Bakhananwa (Malabokh's) Tribe.

It is said that these people are descended from the Baharutse branch of the Bechuana nation, and that their ancestors were brought by the first recorded chief of the tribe, named Lebokho, from Bechuanaland to the Blauwberg, where the Bakhananwa still dwell. Their totem is the "chuene" (baboon) but they also reverence the duiker.

There are two divisions of the tribe at the present day, respectively ruled over by the chiefs Malabokh and Kivi, who are descended from two different wives of Lebokho's immediate successor. Of the two sections, Malabokh's is by far the most important.

The split in the tribe dates back to the early years of the nineteenth century, during which a long continued struggle for supremacy took place between Mathome and Ramatho, the then chiefs of the two sections. At last, in about 1834, Mathome, with the assistance of Matala's and the Mapela tribes, killed Ramatho and many of his people, whereupon Maloko, son of Ramatho, invoked the aid of the Boer Voortrekkers, who arrived in the Zoutpansberg soon after this time. The Boers were willing to assist but were driven back by Mathome, so Maloko's section settled in the eastern extremity of the Blauwberg, leaving Mathome in possession of the western and more fertile portion of the range.

Mathome died in 1880 and was succeeded by his son Khamush, the present Malabokh. Kivi, who is now chief of the other section, is Maloko's son.

In 1894 the Boers waged war on Malabokh, and Kivi, seeing an opportunity to avenge his grandfather, actively assisted them. As is related in the account of native wars, Malabokh's tribe suffered severely in the operations, and Malabokh himself was captured and imprisoned in Pretoria, being released only on the British occupation in 1900.

As a natural consequence, Kivi did all he could to assist the Boers during the late war, while Malabokh's people strongly sympathised with the British cause. The enmity between the two sections is still passively maintained, and Kivi is a strong pro-Boer, while Malabokh, being grateful for his release from captivity in 1900, is thoroughly loyal. He is about forty-five years of age, partly educated, and has great influence over his tribe; he also has a reputation as a "rain-maker." His son Mabea is about twenty-five years old, has been educated at the local mission, and can speak and write English. Malabokh's people number nearly 8,000.

Kivi is about the same age as Malabokh. He is a drunken, low character, unpopular with his own people. His following amounts to about 1,500 only.

The Bakhananwa generally may be described as an intelligent and progressive people of fair physique naturally. This is, however, becoming impaired by venereal disease, which is very prevalent among them. But in spite of this, a rapid increase in their numbers may be looked for, as members of the tribe, scattered in 1894, are constantly returning to Malabokh. The Blauwberg range is a natural fortress of great strength, but it is considered unlikely that these people will give trouble again.

There is a branch of the Hermansburg Mission on the farm Leipzig 1071 in the Blauwberg, the Rev. R. Franz in charge. The missionary is not popular with Malabokh or with British people in the district, but undoubtedly does much good among the natives by maintaining a hospital, only slightly subsidised by the Government, where natives are treated for a nominal fee.

The Mutalerwa Tribe.

In this are included the followings of the chiefs Molepo, Matabata, and Makhuba, besides the adherents of several petty

chiefs. These were originally all one tribe, and about 150 years ago lived near Woodbush on the site of the present Lekhali's Location. Early in the nineteenth century the tribe split into the three sections above mentioned, who then moved to their present locations.

In 1894, at the time of the Boers' campaign against Malabokh, Makhuba led a general revolt of the Basuto tribes in the Haenertsburg district. He paid dearly for his temerity, however, as General Joubert, the Boer Commandant-General, let loose a Swazi impi upon the tribes, and Makhuba himself was slain with many men, women and children of the tribe. His daughter now rules the tribe; she is about twenty-one years of age (1905) and in her youth worked as a servant in a Boer family. The tribe numbers about 1,500 in all, and lives scattered over various farms in the Haenertsburg district.

Molepo's section is the most important, numbering over 6,000 people, and Nkwane and Mojapelo, who are sub-chiefs under him, together muster nearly 3,000 more. The present chief's real name is Moshia, and he and the above live in Molepo's Location in Pietersburg district.

Matabata has 1,000 people in Haenertsburg and about 600 in Pietersburg district, and the petty chiefs Chuene and Maja, whose joint following amounts to about 1,000, are also in the latter district, affiliated to the Mutalerwa tribe.

The Bakhaha Tribe

This is a branch of the great Bapedi tribe of Sekukuniland (see Eastern Division), and has several sections in the Zoutpansberg, of which the most important is that under Mpahlela, who with over 6,000 people, lives in a location in the south-east corner of the Pietersburg district, immediately north of the Olifants river. Though connected with Sekukuni by marriage, he has never been on good terms with him. He is a drunken and low class native, but is nevertheless considered one of the most important Basuto chiefs in the division.

The only other sections of this tribe worth mentioning are both called Nuku. The first of these was formerly of some importance owing to its connection with Sekukuni. But the latter chief fell upon it in 1901 and reduced it considerably, so that its people now number barely 1,200. The present chief,

whose name is Mafefe, resides on the Magakal river in Haenertsburg district.

The other section, under the chief Mamichi, *alias* Sekoko, numbers slightly over 1,000 and is located on the farm Strasburg (167) on the north-east slope of the Drakensberg Range in the same district.

With the exception of a few small clans, of whose history nothing is known, and which are of no importance, numerically or otherwise, all the Basuto tribes of the Zoutpansberg have now been noticed.

The following is a summary of their numbers and distribution :—

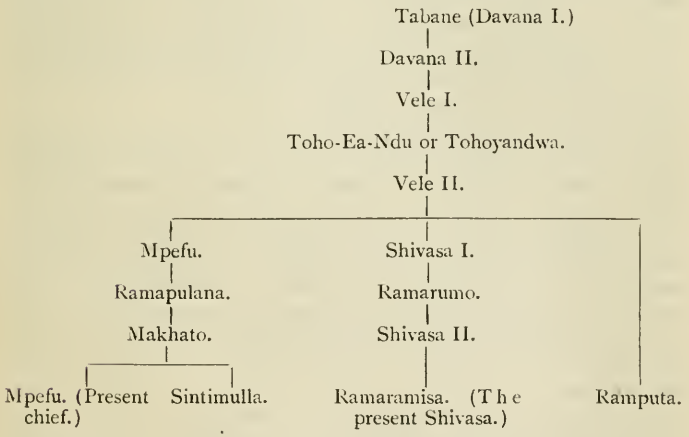
Tribe.	Chief.	Numbers.		Place of residence.	
		Fighting men.	Total.	District.	Locality.
Ba-Molechi (Malitzi's).	Seripa Moloto	4,000	19,301	Pietersburg ...	Malitzi's Location.
Ba-Koni ...	Maake	900	3,757	Haenertsburg ...	Near Leydsdorp.
	Lekhali	500	2,253	Haenertsburg ...	15 miles north-west of Haenertsburg.
	Mahupa	500	2,388	Haenertsburg ...	Duivel's Kloof.
	Matala (Selaki) ...	2,000	8,919	Pietersburg ...	Matala's Location.
		1,000	4,785	Blauwberg ...	On Magalakwin River.
	3 petty chiefs	600	2,740	Pietersburg ...	With Matala.
Batokwa ...	Matok (Masanyane) ...	1,500	6,204	Pietersburg ...	Matokwa Koppies.
	Ramakhupa about ...	900	4,000	Spelonken ...	Ramakhupa's Location.
do. (Tau) ...	Klein Makhato	400	1,565	Pietersburg.	
Bakwebo ...	Mojaji	3,500	14,284	Haenertsburg ...	Mojaji's Location and east of it.
	Sekhopo	400	1,676	Haenertsburg ...	Near Buffels.
	Mamabolo	800	3,641	Haenertsburg ...	On Thabina River.
	do.	300	1,422	Pietersburg.	
	Khupa	80	320	Haenertsburg ...	South of Haenertsburg.
	Mukhubua	700	2,904	Haenertsburg.	
	In Missions	300	1,950	Haenertsburg ...	On Thabina River.
	Carried forward ...	18,380			

Tribe.	Chief.	Numbers.		Place of residence.	
		Fighting men.	Total.	District.	Locality.
	Brought forward ...	18,380			
Banareng ...	Sekororo	700	2,919	Haenertsburg ...	Between Selati and Olifants Rivers.
	Mamatolla...	800	3,694	Haenertsburg ...	Near New Agatha.
	Selebul	200	958	Haenertsburg ...	20 miles north of New Agatha.
	Setswadi	100	505	Haenertsburg.	
Bakhananwa (Malabokh's).	Malabokh	1,900	7,794	Blauwberg.	
	Kivi	350	1,374	Blauwberg.	
Mutalerwa ...	Molepo	1,500	6,292	Pietersburg ...	Molepo's Location.
	Makhuba	400	1,424	Haenertsburg ...	Scattered.
	Matabata	150	585	Pietersburg.	
	do.	200	960	Haenertsburg.	
	Nkwane	600	2,700	Pietersburg.	
	Mojapelo				
Bakhaha	Mpahlela	1,500	6,148	Pietersburg ...	Location north of Olifants River.
do. "Nuku."	Mafefe	250	1,121	Haenertsburg ...	On Magakal River.
	Mamichi	250	1,066		
Various ...	... ... abt.	3,600	14,515	Spelonken ...	Scattered.
	Various petty chiefs ...	250	1,067	Pietersburg ...	Scattered.
	do. do. ...	750	3,021	Haenertsburg ...	Scattered.
		31,880			

II. *The Bavenda Tribes.*

This tribe, which is known to the Basuto as Batsuetla and is also often called Baramapulana or Makhato's tribe, is classed by Theal in his history as akin to the Basuto. Recent researches have shown that this assumption is incorrect as regards the tribe in general, which is now believed to belong to a separate division of the Bantu family, but it is understood to be a fact that the "royal family" or principal hereditary chiefs of the tribe are sprung from the Bakhatla and are therefore of Bechuana-Basuto race.

The Bakhatla chief Tabane, known by the Bavenda as Davana (see genealogy of the Bakhatla in "Western Division"), is said to have migrated to the Zoutpansberg with a considerable following, and from him the present chiefs are descended thus :—



Makwarella (hereditary name Mpafuli or Pafuri) who is chief of a considerable section of the tribe, has a different pedigree, being, it is said, descended from the Matabele chief Musi (see Central Division), one of whose sons also went north from the Pretoria district and established himself among the Bavenda.

The Bavenda people, apart from the ruling families, are believed to have crossed to the south of the Limpopo about 1700 A.D. and to have originally come from the valley of the

Congo. Before entering the Transvaal they probably made a long stay in Mashonaland, the country of the "Makalanga," and while there, seem to have come in contact with people of Arab extraction or other Semitic stock, for many individuals of the tribe at the present day show a strain of Semitic blood in their features.

In manners and customs they differ somewhat from the other Bantu tribes, *e.g.*, both men and women shave the whole of their heads, while the Basuto generally leave the crown of the head unshaven.

The language of the Bavenda, which is called Sivenda, is not easily understood by other tribes, but appears to be a mixture of some form of Sesuto with Lukalanga, the speech of the Makalanga people. It is said that a tribe now living on the Congo speaks a very similar dialect.

There are remnants of a tribe called Balemba among the Bavenda. These people are chiefly found in the Shivasa district; they have no chiefs of their own, but have distinct customs, which point to Semitic origin, *e.g.*, they do not eat pork or the flesh of any animal killed by people of other tribes. They speak the Lukalanga language.

The annals of the Bavenda only go back as far as Tohoyandwa ("Elephant-head"), who was third in descent from Tabane. This chief appears to have consolidated the tribe and to have raised it to considerable eminence; his name is accordingly still venerated by the people. He first subjugated and practically exterminated a tribe called Bangona (which inhabited the country before the arrival of the Bavenda from the north) sparing only the priests, whose descendants are still a separate caste and engage in the worship of the spirits which they believe to inhabit the waterfalls of the Msunduzi river, near Sibasa.

Tohoyandwa also conquered the Makalanga north of the Limpopo and several Basuto tribes to the south, who became his tributaries. He built a town named Dzada in the Njelele valley and established his headquarters there. Traces of this town still remain, and it is said that the stones of which it was built were brought from Mashonaland by the tributary Makalanga. The buildings resemble those of the famous Zimbabwe ruins in plan, and it is supposed that the latter served as a model to Tohoyandwa.

On the death of this monarch the country was ruled jointly by his sons and peace prevailed for many years till Sekwati,

chief of the Bapedi tribe, attacked the Bavenda and despoiled them of many cattle. The Bavenda, however, took refuge in the mountains, and when the Bapedi followed them there, drove them back with heavy loss.

Shortly after this the Zulu incursions followed, and only owing to the inaccessibility of their mountain fastnesses did the Bavenda escape the fate of annihilation, suffered by so many Transvaal tribes at this time (1825–1835). After occupying the country for over two years, the Zulus left. Internal feuds followed which occasioned much bloodshed, until Ramapulana, with the assistance of the Boers, who had meanwhile appeared, obtained the chiefship. He did not reign long, however, and was succeeded by Makhato, under whom the Bavenda again became powerful. During the reign of Makhato the Boers sent two unsuccessful expeditions against them (1865) and, though the Bapedi, the Shangaans under Albasini, and the Swazis all attacked them at various times and inflicted some loss on them, they never admitted defeat.

In 1898, however, the Boers broke up the Spelonken Section of the tribe and captured their stronghold on Makhato's Mountain near Louis Trichardt, whereupon Mpefu, the paramount chief, and many of his people, fled to Mashonaland. The Shivasa section of the Bavenda did not join in the fighting, having made an agreement with the Boers to hold aloof. The chief Sintimulla, however, actually sided with the Boers against Mpefu. The Bavenda who fled to Mashonaland have been gradually returning to the Zoutpansberg ever since the British annexation, but Mpefu himself was only allowed back in 1904 on condition that he would settle quietly in a new location to be given him. This was necessary, as the ground formerly occupied by him had for some years been in the possession of European settlers. Mpefu has accordingly been allotted a piece of ground some 60,000 acres in extent, about twenty-five miles north east of Louis Trichardt, and has now taken up his abode there. He is, both on account of his descent and through his own personality, the most influential chief of the Bavenda, and seems inclined to use his influence for good, probably owing to the fact that he has acquired a respect for white men after his experience at the hands of the Boers in 1898.

A mixed lot of people about 5,000 in number, calling themselves Bavenda and living in the Blauwberg district, are also adherents of Mpefu.

Sintimulla, a brother of Mpefu's, is the only other Bavenda chief in the Spelonken. He has nominally a considerable following, but is not of much account personally in the tribe, having forfeited the confidence of the people by his behaviour in the war of 1898.

In the Shivasa district are the powerful chiefs Ramaramisa (after whose hereditary name, Sibasa, the district is called), and Makwarella, who is also known by the name of his ancestor Pafuri. There are also in the same district a number of lesser chiefs, of whom Ramputa and Tengwe, who split from Sibasa recently, Lomondo, Madzibandela, Mgibi and Ntseauda are the principal. As stated above, these people took no part in the fighting in 1898, and have in fact never come into conflict with Europeans. They live in a wild and inaccessible part of the country abounding in rugged hills and jungles forming natural fastnesses, and having only recently being brought under Government control, are inclined to be somewhat independent. Their chiefs are, however, well spoken of by the officials, who anticipate no trouble with the tribe. The difficult nature of their country would moreover be the only formidable factor to be reckoned with in a rising of the Bavenda, for they are by no means determined fighters, as has been shown by the very small number of casualties they sustained in their own internal wars.

As might be expected from the remoteness of the locality which they inhabit, and the small amount of contact which they have had with civilised people, the Bavenda are by far the most unsophisticated of the Bantu tribes in the Transvaal, and the nearest approach to the primitive savage to be found in the Colony.

The present distribution of the Bavenda is shown in the following table :

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting Men.	Total.	District.	Locality of Chief Kraals.
Bavenda	Mpefu	7,000	26,530	Spelonken	Twenty miles north-east of Louis Trichardt.
	do.	1,200	5,106	Blauwberg ...	No prominent chiefs in this district
	Sintimulla and lesser chiefs	4,500	17,831	Spelonken	Seven miles west-south-west of Louis Trichardt.
	Ramaramisa (Sibasa) ...	6,500	25,753	Shivasa	Two kraals near Shivasa, about twenty-five miles north-east of Mpefu's.
	Makwarella (Pafuri) ...	4,000	15,419	Shivasa	Mbelo, fifteen miles south-east of Shivasa.
	Lomondo	800	3,814	Shivasa	Midway between Mpefu's and Pafuri's.
	Ramputa and Tengwe ...	4,000	17,512	Shivasa	Near Shivasa.
	Mgibi, Ntseauda and Madzibandela	1,500	7,255	Shivasa	Scattered.
		29,500			

III. *The Shangaan Tribes.*

Some representatives of these tribes are found in the eastern districts, but the bulk of them inhabit the Spelonken, Shivasa, and Haenertsburg. The name Shangaan is an abbreviation of Amachangana, meaning "the destroyers," which was originally applied to the predatory hordes of Manukusa. Ma-gwamba, a name by which they are often known, was given to the Shangaans by the Bavenda and Basuto peoples on account of their habit of swearing by "Gwamba," who according to them was the first man created. They used also to be called "Knob-noses" from the custom of lacerating their faces, especially the nose, in such a manner as to produce a number of raised scars or knobs, but this practice is now dying out.

These people are the descendants of some of the Aba-Gaza tribe which commenced to migrate northwards from Zululand about the year 1820. At this time the Zululand people had not yet been formed into the compact and formidable nation which they shortly afterwards became under the rule of Chaka, but some of the present Shangaan chiefs trace their descent from the Zulu royal house. The emigrant Abagaza had reached the Sabi River in Portuguese Territory, when in 1845 they were attacked by the people under Manukusa, a Zulu chief who had also emigrated northwards, and many of them driven into the Transvaal, taking with them some of the Ba-Thonga tribe who seemed to have joined them en route. Though these have become merged in the Shangaans, the latter are sometimes called Bathonga themselves at the present time. Those that remained in Portuguese territory were subjugated and severely oppressed by the Zulus.

The Spelonken branch of the Shangaans owes its existence to a Portuguese adventurer, named João Albasini, who, having come into the country a few years previously by way of Lydenburg, settled at Pisang Kop, near Louis Trichardt, in 1861, and having great influence with the natives, was appointed to the native Commissionership of the district by the Boer Government. He soon built up a regular chieftainship for himself, and having persuaded a number of the down-trodden Bathonga in Portuguese territory to come across the border and live under his protection, was before long the absolute ruler of a large and powerful tribe. The influx of Bathonga continued for the next ten years, during which time Albasini led his

people against the Bavenda, and engaged in various small wars with other tribes, which were at the time of frequent occurrence. Albasini was dismissed from the Boer Government service in 1868, but was recognised by the British administration after the annexation of 1877 and apparently continued to be chief of the tribe till his death in 1885. Though he was an unscrupulous man, who had in many ways sunk to the level of the native, there is no doubt that it was largely owing to his influence and ability that the Northern Transvaal was preserved to the white man. Members of his family are still resident in Pietersburg.

Under the late Government the native Commissioner of the Spelonken was always considered chief of the Shangaans *ex-officio*, in consequence of which they had no regular chiefs in this district to this day, but are ruled by a number of Indunas, of whom there are 103 at present in the District.

There are now over 41,000 Shangaans in the Spelonken and Shivasa districts under these Indunas. The latter, however, owe a sort of allegiance to Minga, who is nominally chief over them all. Minga is a very old man, but seems still to exercise a real influence over the people. His head kraal is some eighty miles from Louis Trichardt in a north-easterly direction, about thirty miles south of the Limpopo River, and is reached by the "Eastern Hunting Road."

Mavamba, another considerable Shangaan chief, resides on the same road, about twenty miles short of Minga's kraal. He is a good type of his race, intelligent and very well disposed towards Europeans in general and the British in particular. In 1898 he assisted the Boers against Mpefu with 800 men, who did excellent service.

Sikundu, who resides between Minga and Mavamba, is perhaps the most influential Shangaan next to Minga.

The above-mentioned chiefs are of some note, and respected by the Shangaans, but the tribal system is not followed by these people, each small clan recognising only its own Induna or headman as its chief.

In the Haenertsburg district there are two tribes of Shangaans: the Nkuna or Ba-Nkuna and the Baloyi, the first of which is by far the stronger and more important.

Ba-Nuna Tribe.—Chief Mohlaba. Number of adult males in tribe about 1,500.

The Ba-Nkuna, like the Shangaans of the Spelonken and Shivasa, migrated northwards from Zululand about 1830 and

first settled at Bileni, near the junction of the Limpopo and Olifants Rivers in Portuguese territory under a chief named Ripje. Manukusa with a Zulu Impi followed and defeated Ripje, but allowed him to remain where he was a tributary. Ripje was succeeded by Shiluvan or Silubana, father of the present chief. Manukusa wished to remove Silubana's people further north into Portuguese territory, but they fled *viâ* Komatipoort to near Leydsdorp in the Transvaal and settled under the protection of Maale's Basuto tribe in 1855. About 1858 they moved to the headwaters of the Selati and remained there till 1868, when they were attacked by the Basuto tribes of Mafefe, Mukhubua, Sekororo and Maale. Silubana thereupon retired into Mojaji's territory and remained there till 1873. Albasini (known by the natives as "Juwawa") now wished him to join his people and attacked him when he refused, driving him back to Maale's country where he remained three years. While here, the tribe divided into two parties with one of which Silubana moved to the left bank of the Letsitele River, where he died in 1882. In 1886 the two parties reunited under Silubana's son Mohlaba.

This chief is now about thirty-five years old. He is educated, progressive and trustworthy, and is universally liked and respected by his white neighbours. He joined the chief Maake in repelling an attack made on them by Sekororo in 1901.

His people are mostly found on the "Harmony Proprietary Company's" farms, which lie between the Selati and Thabina Rivers and extend as far as the Great Letaba.

Baloyi Tribe.—Chief Mamitwa. Number of adult males in tribe about 500.

This tribe formed a portion of the following of Manukusa and came from Zululand with him, settling at Bileni in Portuguese territory. On Manukusa dying, his two sons Mzila and Mawewe fought for the chiefship. Mzila (who was the father of Ngungunyan, the well-known chief of the Shangaans in Portuguese territory, who rebelled against and was defeated by the Portuguese in 1897) was beaten and fled to Mojaji's country with part of the Baloyi tribe for a time, but afterwards returned and deposed Mawewe. A portion of the tribe, however, remained in Mojaji's country under an Induna of Mzila's, named Nkame, who is the ancestor of the present chief Mamitwa. The latter has a rival in his cousin Ngwakata and they carry on a sort of joint rule, but Ngwakata's claims

are not recognised by the Government as he lives in Mojaji's Location.

Another petty chief of the Baloyi, named Makuba, lives, with an unimportant following, on the Lebombo on the Portuguese border, and there are also a number of petty Shangaan chiefs or indunas whose male followers total about 400 living independently in the Haenertsburg District.

The Shangaans generally are known among natives as "Mabundhlela," which signifies "pioneers." Having always been well disposed towards Europeans, they were encouraged by the late Government to settle on the banks of the Great Letaba, in order that they might act as a buffer between the Basuto tribes living to the north and south of that river respectively.

The Shangaans are a stalwart race, and approach more nearly to the Zulus in physique than any of the other northern tribes. They alone wear an imitation of the Zulu head-ring, which with the Zulus denotes the proved warrior. The Shangaan ring is, however, removable and larger than that of the Zulus, which, being partly composed of the growing hair of the wearer, cannot be taken off.

In this and in other ways the Shangaans try to pose as Zulus, probably because they recognise them as a superior race. They nevertheless hate the Zulus as their oppressors in former times.

Though they have engaged in various inter-tribal wars in the past, and have on occasion assisted the Boers against other tribes, the Transvaal Shangaans have never fought against Europeans, and it is very unlikely that they will ever wish to try conclusions with them in the future. They are a peace-loving people and, though not lacking in courage, more given to trading than warlike pursuits. They are industrious cultivators, ready to adopt progressive ideas, very intelligent and on the whole likely to benefit quickly from civilisation.

The so-called "Knob-nose Location," which was allotted to the Shangaans by the Boers, is unhealthy and deficient in water; many of the people therefore prefer to squat on outside farms even if they have to pay rent for their occupation.

The present distribution of the Shangaans in the Zoutpansberg Division is shown in the following table:

Tribe.	Chief	Numbers.		Place of Residence.	
		Fighting men.	Total.	District.	Locality.
Shangaans	Minga, Sikundu, Mavamba, and various petty chiefs.	10,000	41,766	Spelonken ...	Chief Kraal 80 miles north-east of Louis Trichardt.
				Shivasa	Chief Kraal 60 miles north-east of Louis Trichardt.
					Chief Kraal 70 miles north-east of Louis Trichardt.
Ba-nkuna	Mohlaba	1,500	5,853	Haenertsburg ...	Between the Selati and Thabina rivers.
Baloyi	Mamitwa	450	1,835	do. ...	Mojaji's Location.
do.	Mamukololo ... Makuba ... ... Mahohlo ... Nkabe ...	150	620	do ...	In the Murchison Range and country extending eastwards to the Portuguese border.
		12,100			

IV. *The Zulu Tribe.*

The Letwaba Tribe.—The only representatives of the Zulu Nation proper now found in the Zoutpansberg are the members of the Letwaba family, living in the Pietersburg District in Mashashaan's Location. They are the descendants of some of Kekaan's tribe (see N. Western Division) who migrated further north than the remainder.

The Letwaba people are now in three sections under the chieftainess Mashashaan, chief Jonathan Maraba and chief Jack Eland respectively.

Mashashaan's people number, according to the census of 1904, 5,094 souls, J. Maraba's 5,671, and J. Eland's 3,512.

2,000 to 3,000 fighting men might be mustered from the whole tribe.

There are no records available concerning these people especially, but it is natural to suppose that their history is bound up with that of the Kekaan Tribes of the Waterberg, and that their future policy and behaviour will follow that of the latter, the more important branch of their race. Like most Zulus in the Transvaal, the Letwaba are fast losing their national characteristics, and are becoming more and more merged in the neighbouring Basuto tribes.

The Buys People.

The Bantu tribes found in the Zoutpansberg have now all been enumerated. In order to complete the description of the inhabitants of this division, however, mention must be made of the Buys People, who, though not numerous or important, or readily distinguishable from the Bantu by their appearance or manners, are yet undoubtedly of European extraction.

They live on the farms Mara, Buysdorp, Buyshoek and Buysplaats in the Blauwberg District, and are the descendants of a renegade Dutch colonist, Schoonraad or Conrad de Buys, who in the early days of Moselikatse fled from justice in the Cape Colony and proceeded north to the Limpopo, where he adopted the customs of the natives and quickly acquired great influence over them. He had married a native girl in the Cape Colony, by whom he had three sons; Conrad, Gabriel and Miguel, the latter of whom is the present chief of the tribe. His wife having died while on the Limpopo River, he went into

Portuguese territory where he married a European woman. As he did not return, his sons gave him up for lost and decided to further explore the country. This they did for a number of years, moving from place to place with their native wives. They settled for some time at the place now known as Schoemansdal, and then moved to near Louis Trichardt, after which they dwelt at Buyskop near Warmbaths for a number of years.

When the Boer Voortrekkers came to Warmbaths they were joined by the Buys People, who had by this time largely increased in numbers. They accompanied the trekkers to Schoemansdal, and after remaining there for some years, moved to their present place of residence, which in 1888 was granted to them by the South African Republic Executive Council, conditionally on their remaining faithful to the Boer Government.

This land has now been properly surveyed and is being transferred to the Commissioner for Native Affairs as Trustee.

Numbers of aboriginal natives also reside on this land.

Miguel Buys has always been regarded as the head of the Buys People. They now number about 200 souls.

They speak Cape Dutch as well as the local dialect of Sesuto.

The Buys People have never shown hostility towards white people, either British or Dutch, and mindful of the white blood in their veins, have always refused to submit to native chiefs.

In the late war, however, they readily assisted the Boers with labour and by "commandeering" other natives for them.

The Vaalpens.

This name (signifying "Dusty-bellies," and given them by the Boers owing to their colour, caused, it is said, by their habit of crawling along the ground when stalking game) is applied to a few families of wandering aboriginal Bushmen who still survive in the remotest parts of the Waterberg and Blauwberg Districts along the Magalakwin River. They probably do not number more than a few hundreds in all, live entirely by hunting and trapping, and are very little seen or known.

Present Condition of Tribes.

Considering the large native population of the Zoutpansberg, and the variety of tribes represented in the Division, the quiet

manner in which the people have settled down since the late war is as remarkable as it is satisfactory.

With the exception of one slight disturbance between the circumcised and the uncircumcised portions of the Shiwasa section of the Bavenda tribe in 1904, and a few faction fights in other tribes in none of which many casualties occurred, and which in each case were easily suppressed by the personal influence of the officials, the tribes have given no trouble whatever since the annexation of the Transvaal.

During May and June, 1904, rumours were certainly current that something approaching a general rising of the natives of these districts was imminent, but careful investigation revealed no just ground for these rumours, and it would seem likely that they were set on foot by interested persons, for their own ends.

More importance attaches to the recently formed native Society, styled the "Native Vigilance Association," which has some hundreds of adherents, chiefly educated natives, including some members of the Ethiopian Church, and of which the headquarters is established at Pietersburg.

"The ostensible objects of the Association," writes the Native Commissioner of the Zoutpansberg in his Annual Report for 1904, "are to watch native interests and to make representations of such and any grievances the people may have to the Government. That such is not the only object has been clearly manifested since the Association came into vogue. A newspaper, styled *Leihlo lo Babatsho* ("The Native Eye") was started under its auspices, which revealed the tone of the Association at once. The true object of the body would now appear to be a campaign, headed by the educated section of the people, to agitate and demand, *inter alia*, rights and privileges, that are at present kept out of the reach of natives, for the reason that they are not capable of enjoying them . . . . . A general agitation such as the Native Vigilance Association would care to make, could not possibly have a good effect upon the whole population, for at least 90 per cent. or more are totally uneducated, and are not fit for or capable of enjoying the whole privileges of a citizen. The propaganda of the Association is disseminated by means of their paper, circulars, etc., largely amongst every section of the natives, all of which can only be read by a small proportion, who interpret the contents to others."

The progress in civilisation of the natives in these districts

as a whole cannot be said to be rapid as compared with that of those inhabiting the Western Districts, for instance. The tribes here cleave to their ancient manners and customs, witch-craft flourishes, and progress in methods of cultivation is but slow. The wearing of some sort of European clothing is, however, becoming more general, and the influence of missionaries more apparent.

On the whole, the Zoutpansberg tribes may be considered as well under control, and unlikely to give trouble under present circumstances.

CHAPTER VI.

THE TRIBES OF THE EASTERN DISTRICTS.

The total native population of these districts is approximately as follows :—

Lydenburg (including Sekukuniland) ...	49,307
Sabi	30,599
Middelburg	14,069
Pokwani	21,593
Barberton	21,786
Total (according to census, 1904)	137, 354

This total probably includes about 30,000 adult males of all races, who can be classed as fighting men.

In normal years 5,000 to 6,000 of the men are usually away at work in other districts. This number increases in bad seasons and diminishes in good ones.

The tribes represented are :—

I. Basuto ;
II. Swazi ;
III. Shangaan ;
IV. Zulu.

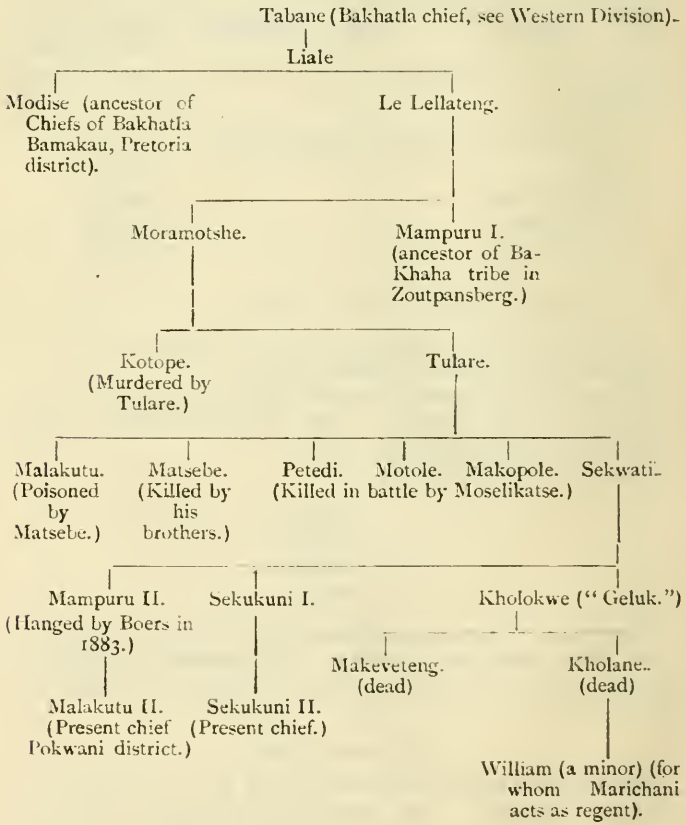
The Basuto tribes are considerably more numerous than the other three tribes put together. The number of Swazis is roughly equal to the combined total of Zulus and Shangaans.

The Basuto Tribes.

The principal Basuto tribes found here are : (*a*) Bapedi ; (*b*) Bakoni ; (*c*) Baphuti. The Batau (*d*) must also be placed here, as, though they are not really of Basuto extraction, they have for so many years been closely allied with the Bapedi that they are now quite identified with the latter.

(*a*) *The Bapedi.*—Foremost among the Basuto of these parts is the great Bapedi tribe, commonly known as Sekukuni's and perhaps the best known in the whole Transvaal.

It has been stated (in the description of the tribes of the western division) that the Bapedi chiefs are descended from the Bakhatla—a Bechuana tribe. The manner of their descent is shown in the following tree :—



At a date not exactly known, but which must have been near the beginning of the eighteenth century, Liale left the main

Bakhatla tribe in the Pretoria district, and, taking a section of the people with him, moved eastward and settled in the northern part of the Middelburg district, near Fort Weeber. It appears that Basuto tribes were already living in that district, but Liale's people quickly obtained the mastery over these. They then took the name of Bapedi and adopted the "Duiker" antelope (*Phuti*) as their totem. With the majority of the Bapedi this has now been replaced by the porcupine (*nuku*).

Moramotshe, grandson of Liale, quarrelled with his brother Mampuru, with the result that the latter crossed with his following to the north of the Olifants river, where his descendants, the "Nuku" Bakhaha now dwell. (See "Tribes of the Zoutpansberg Division.")

Kotope, the next chief of the tribe, was soon murdered by his younger brother Tulare, who then became paramount chief over the Bapedi and the surrounding tributary tribes. This chief successfully raided the Basuto and Bechuana peoples in the north and west and before long became very powerful. His name is still revered by the people as the greatest warrior of their tribe. He died in 1824 on the day of a solar eclipse.

Tulare's son and successor, Malakutu, raised the Bapedi to still greater eminence, for he not only defeated the Zulu "Mapokh" tribes in his own neighbourhood, but also, it is said, raided the country as far south as the Vaal River, returning home with large herds of captured cattle. He had barely ruled for two years, however, when he was poisoned by his brother, Matsebe, who in turn was shortly afterwards killed by his other brothers.

Petedi then succeeded, Mokopole, another son of Tulare, moving to Lydenburg, where he made himself chief of the Bakoni people inhabiting that part. Moselikatse then appeared, and the brothers joined forces to oppose him, but the Bapedi were utterly defeated by the Zulus at Olifantspoort on the Steelpoort River; all their principal chiefs were killed, their kraals were burnt and the tribe completely broken up and scattered in all directions. Sekwati, a young son of Tulare, fled with a number of Bapedi to the Zoutpansberg, but returning four years later to his old home, managed to reassemble the remnants of his tribe, and also attracted and absorbed the fragments of many other tribes—notably the Batau—which had been dispersed by the Matabele. By his efforts and

diplomacy the Bapedi became thus again the most powerful tribe in the Eastern Transvaal, and Sekwati himself became second in renown to no native chief in South Africa but Moshesh, his great contemporary in Basutoland.

The prosperity of the Bapedi was checked about 1840 by the incursions of the Swazis under Chief Umswazi, who overcame Sekwati and occupied his country for several years, only withdrawing in 1846 after having sold it to the Boers for 100 head of cattle. The Boers then began to settle in the Lydenburg district, and as a natural consequence collisions occurred between them and the Bapedi, in which the latter suffered severely. It was about this time that Sekwati first took up his abode near Thaba-Mosigo in the Luluberg, which has since been the headquarters of the tribe. It is related that even at that time the Bapedi were in possession of a considerable number of firearms, which had been obtained by the tribesmen who had sought employment at the eastern seaports.

Further fighting took place between the Boers and the Bapedi in 1852, in which Sekwati was again worsted, and in 1857 he was glad to enter into a treaty with the Republic, by which his territory was defined, and he bound himself to keep the peace. Sekwati died in 1861.

His successor was Sekukuni I., who managed to drive away Mampuru, the rightful heir. He was not long restrained by his father's treaty with the Boers, but indulged in cattle raiding and other excesses which led to the war of 1875–1877 with the Republic. On the British occupation in 1877 Sekukuni professed friendship with the Government, and a peace was patched up, but the attitude of the Bapedi continuing defiant, the expedition under Sir Garnet Wolseley was despatched against them in 1879, a large body of Swazis accompanying the force. As is related in Chapter IX the Bapedi were then completely subjugated, and Sekukuni himself taken prisoner. Mampuru, who had taken refuge with the Swazis in 1861 and accompanied them in 1879, hereupon assumed the chiefship of the Bapedi, and on the release of Sekukuni from prison refused to relinquish his position, or to submit to the rule of the Boers, who had meanwhile regained their independence. Mampuru eventually fled to the Mapokh chief Nyabel for protection, and with the latter's assistance surprised and killed Sekukuni in 1882. The Mapokh war ensued, in which Nyabel and Mampuru were captured, and the latter was hanged by the

Boers. Malakutu, the present chief, son of Mampuru, escaped north of the Olifants River, but was afterwards allowed to return to his present location, where he is still recognised as chief of his section of the tribe.

Sekukuni's son,* the present paramount chief, being yet unborn at the time of his father's death, the chiefship was exercised by his uncle Kholokwe, to whom the Boer Government allotted the territory known as "Geluk's Location." Kholokwe himself died in 1893, and a part of the Bapedi then set up his son Makeveteng as chief, the young Sekukuni being still too young to rule. This did not please Turmetsyane, widow of Sekukuni I., so she made a petition to the Boer Government on behalf of her son's rights, in consequence of which a compromise was arrived at and the territory was divided between Makeveteng and young Sekukuni, both of whom were recognised as chiefs—Turmetsyane still acting for the latter.

In 1900 Sekukuni, who was now of age, seized the opportunity afforded by the relaxation of the Boer rule to make an effort to obtain the sole chiefship of the Bapedi. He accordingly fell upon Makeveteng and his adherents, and drove them out of the territory. They took refuge with Mampuru's son Malakutu, who, when Sekukuni's people pursued them lured them into an ambush and killed 100 of them, whereupon the remainder retreated.

About this time also, Sekukuni persuaded Sekororo's and other kindred tribes in the Haenertsburg district of the Zoutpansberg to attack Maake and Mohlaba, two chiefs in the same district, who had given asylum to Mafefe, whose life was sought by Sekukuni, but the Bapedi were repulsed with some loss.

On the annexation of the Transvaal, the British Government confirmed the division of the Bapedi territory between Sekukuni and Makeveteng, and the latter therefore returned to his country, where he died in 1904, being succeeded by Kholane, his younger brother. Kholane has also since died, leaving a son "William"—a minor—on behalf of whom Marichane rules,

There are thus still two distinct factions in the main Bapedi tribe, headed by Sekukuni and Marichane respectively, and no

* The present Sekukuni was born some time after his father's death, and there are doubts as to his parentage.

love is lost between them. It is impossible to accurately estimate the relative strengths of the two parties, but Sekukuni's is understood to be slightly the stronger. As far as can be gathered, Malakutu and his following are on the side of Marichane, which is but natural considering the events of the last few years which have just been recounted.

Sekukuni is now (1905) about twenty-four years of age: he is fat, indolent, dissolute and unreliable, and of very weak character. His mother, Turmetsyane, still exercises the real authority over the tribe. Paswane is their chief adviser, and a very shrewd man.

William, the young chief of the other section, is said to be a very promising and intelligent youth, and it is possible that when he attains his majority, the question of making him paramount chief in place of Sekukuni may be considered.

As far as can be gathered from the present somewhat imperfect classification of the tribes of these districts, the Bapedi tribe proper numbers about 29,000 souls (exclusive of the Zoutpansberg section). The majority of them live in the Sekukuniland and Pokwani districts, the remainder being located in the north of the Middelberg district.

Sekukuni, Marichani, and Malakutu are the principal Bapedi chiefs, and each of these has a number of lesser chiefs under him. Taking the figures obtained at the census of 1904, their total followers are respectively:—

Sekukuni	about	...	5,500
Marichani	,,	...	8,500
Malakutu	,,	...	8,500
Other Bapedi, not immediately under the above chiefs.	,,	...	6,000
	Total	...	28,500

Of these the Bapedi proper, probably less than one-half are on the side of Sekukuni as opposed to the Marichani faction.

Sekukuni, however, numbers among his adherents a considerable proportion of the Bakoni, Baphuti, and Batau tribes which will now be mentioned.

(*b*) *The Bakoni.*—As explained in the description of the tribes of the Zoutpansberg, the Bakoni found here are of the same

stock as those now living in the Pietersburg, Blauwberg and Haenertsburg districts of that division. They appear to have been established in the Lydenburg district before the arrival of the Bapedi, but to have submitted to and become absorbed in the latter readily enough, for it is related that they made common cause with them against Moselikatse.

In later times, the majority of the Bakoni seem to have espoused the cause of Sekukuni's faction, and it is probable that they would still support that chief should occasion arise.

Of the Bakoni chiefs given in the ensuing tables, none are of any importance personally, and the large numbers of the tribe shown as without chiefs, are in effect to be included in the following of Sekukuni.

The total number of these eastern Bakoni is about 13,500, all of whom live in the Sekukuniland district.

(*c*) *The Baphuti.*—In the Sekukuniland district are living nearly 5,000 people belonging to a tribe called Bahputi or Baphuti. No details of their history are available from which any direct connection can be established between them and the Baphuti of Basutoland (who are said to be of Zulu extraction). It can therefore be presumed that they are "Ba-phuti," *i.e.*, "The people of the Duiker," which points to the fact that they represent the section of the original Bapedi who retained that animal as their tribal emblem when the remainder adopted the porcupine. For this reason it would probably be more accurate to classify them with the Bapedi proper.

There is only one considerable Baphuti chief, Nkwane by name, who has about 2,000 followers of his own, the remainder of the tribe being ruled by unimportant headmen.

It is considered that the majority of these people favour the Marichani faction of the Bapedi.

(*d*) *The Ba-Tau.*—This tribe, which is known as the "lion-tribe" from its totem "Tau" = "the lion," comprises nearly 13,000 people in the Sekukuniland and Pokwani districts. It has no connection with the Ba-matau tribe (which is a section of the Bakwena) in the western division, but its chiefs trace their descent back to a section of the Swazis of Swaziland, whence their forefathers seem to have migrated to their present abodes at a very early date. Soon after their arrival in these parts they subjugated certain Basuto tribes whom they found living there, but themselves became tributary to the Bapedi, shortly after the appearance of the latter. They early

adopted the language and customs of the Bapedi, and have since become so completely identified with these people, that it is natural to place them here, and not with the Swazi tribes with whom they no longer have any connection.

When Sekukuni I. became chief of the Bapedi, the Ba-tau, then under Makhali, attempted to throw off his rule, but were unsuccessful. Makhali died in 1874, and was succeeded by his son Tseke, the present chief, who seems to have still cherished a grudge against Sekukuni, for when that chief was murdered by Mampuru in 1882, he refused to join in the attack on Nyabel, who was sheltering the latter, though summoned by the Boer Government to assist with his tribe. For this he was fined £100 by the Boers.

It follows therefore that Tseke (who is sometimes known by the name of his father, Makhali) is now a partisan of Marichani's.

He has about 5,500 people, living in the Pokwani district.

Paswane, the Batau chief next in importance, is on the contrary a strong supporter of Sekukuni's, and acts as his chief councillor.

He and his people, who number some 1,800, live in the Sekukuniland district. In this district are also :—

Makhomane with over	...	...	1,500	people.
Komane	,,	...	1,300	,,
Ntwane	,,	...	...1,100	,,

and three or four petty chiefs whose joint followings total about 2,000 people. Most of these would also probably take Sekukuni's part.

In addition to the tribes just enumerated, there are also some representatives of the Bakwena, of the Maleo or Maloyi (a Basutoland tribe), of the Li-Kulube section of the Bakwebo (see Zoutpansberg) and possibly of many other tribes, now merged in the Bapedi, whose identity has been lost. There are now moreover large numbers of people, notably in the Sabi district, whose tribes have not yet been determined, and who are therefore classed simply as Basuto. These are partly descended from tribes who settled in these districts at the time of the original Bantu invasion from the north, and partly from survivors of the Zulu and Swazi massacres of the early nineteenth century in the Northern Orange River Colony and southern and south-eastern Transvaal, who sought safety in the wild mountains and forests south of the Olifants river.

There are several chiefs of these unclassified Basuto in the Sabi district, with considerable followings, the principal of whom are:—

Kobeni, who has over 5,000 people; Tabakulu, Mrehi, Maklufi, and Motele, each of whom has over 2,000; Sitlari, who has about 1,800; and three others who have some 4,000 people between them.

The following table shows the principal Bapedi and other Basuto chiefs, with the strength of their respective followings according to the census of 1904:—

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting Men.	Total.	District.	Locality of Chief Kraals.
Bapedi	Sekukuni	500	2,204	Sekukuniland ...	Driekop 1066, Geluk's Location.
	Ntompi Makhakal ...	400	1,649	do. ...	Surbiton 702.
	Ratinte Maserumole ...	450	2,131	do. ...	Duizendannex 1125, Geluk's Location.
	Marichani	300	1,306	do. ..	Duizendannex 1125, Geluk's Location.
	do. and others ...	1,500	7,393	Pokwani	Mooifontein 366.
	Seth Ramauba	350	1,537	Middelburg ...	Botsabele.
	Malakutu and others (abt.)	2,000	8,700	Pokwani	Hooggelegen 364.
	Various lesser chiefs ...	700	3,117	Sekukuniland ...	Mostly in Geluk's Location.
	do. ...	200	895	Middelburg ...	Botsabele.
		6,400			
Bakoni	Makopane	600	3,100	Sekukuniland ...	Koedoeskraal 584.
	Daniel Riba			do. ...	Schlickmanskloof 12.
	Maputla			do. ...	Mooihoek 147.
	Makhakhatakhabotsi ...			do. ...	Zonnenschyn 580.
	Kahlola			do. ...	Groothoek 171.
	Pulman			do. ...	De Kafferskraal 630.
	Without chiefs	2,400	10,329	do. ..	Scattered.
		3,000			

Baphuti	Nkwane	450	1,991	Sekukuniland ...	Eersterecht 1189, Geluk's Location.
	Pokwane	600	2,786	do. ...	Paradys 1483, Geluk's Location.
	Mpyangyane			do. ...	Paschaskraal 126.
	Silopchwa			do. ...	Steelpoort Drift 1343.
	Ngwanagutman			do. ...	do.
		1,050			
Batau	Makhali and others (abt.)	1,200	5,500	Pokwani ...	Lekkerland 243.
	Paswane	400	1,819	Sekukuniland	Korenvelden 1430.
	Komane	300	1,315	do.	Goedverwacht 1475.
	Makhomane	350	1,555	do.	Doornveld, Geluk's Location.
	Ntwane	250	1,172	do.	Eerste Geluk 1189, Geluk's Location.
	Lesser chiefs	450	2,011	do.	..
		2,950			

Tribe.	Chief.	Numbers.		Place of Residence.	
		Fighting Men.	Total.	District.	Locality of Chief Kraals.
Other Basuto Tribes	Kobeni	1,000	5,098	Sabi	Hermansburg 1035.
	Mapuku	100	430	do.	Elandsfontein 167.
	Diamond	400	1,986	do.	do.
	Zwaartbooi	250	1,113	do.	Waterhoutboom 523.
	Tabakulu	450	2,050	do.	Vooruitzicht 363.
	Maklufi	450	2,091	do.	Welgevonden 364.
	Sitlari	400	1,768	do.	Buffelsfontein 1218.
	Mlitele	500	2,162	do.	Salique 594.
		3,550			
	Various petty chiefs ...	850	3,779	Sekukuniland ...	In Town Location.
	No chiefs	100	518	Middelburg ...	
	No chiefs	250	1,223	Barberton	
		1,200			
	Grand Total	17,450			

Swazi Tribes.

The bulk of the Swazis found in this part live in the district of Barberton, where they settled about the year 1865, having fled from Swaziland to escape the wholesale "killing-off" which took place on the death of the great Swazi chief Umswazi. They found the district practically uninhabited, as a Basuto tribe which had formerly dwelt there, had been exterminated some years before by the Swazis under Sapusa.

The Barberton Swazis are ruled by two chieftainesses, both widows of Umswazi, named Nomqcisa or Nompete, and Nyanda (known as Mac-Mac) respectively. The former lives near Nelspruit, and the latter near Kaapmuiden.

The total number of Swazis in this district is nearly 20,000, and they have a number of petty chiefs; all of these are, however, subject to one or other of the above royal widows.

In the Sabi district are nearly 6,000 Swazis under the three chiefs, Ngulube, Sitorom, and Msikiza, and in Sekukuniland over 2,000 under Shopiane, Malikalik and Nkobe. These and the few in Middelburg district are probably descended from some of the followers of Umswazi who remained there when the latter withdrew his victorious forces in 1846.

These Swazis, though, like their confrères in Swaziland, they have somewhat deteriorated since the days of Umswazi, still show signs of having once been a conquering race. They have a great contempt for the Basuto, whom they refer to as "dogs," and are decidedly superior to the latter in physique and personal courage, though not their equals in cunning. They have never taken part in any war against Europeans, but have on the contrary more than once proved themselves valuable allies to both Boers and British against other tribes.

The following is the distribution of the Swazis in t e eastern districts :—

Chief.	Numbers.		Place of Residence.	
	Fighting men.	Total.	District.	Locality of Chief Kraal.
Nomqciza or Nompete (Chieftainess).	1,000	4,473	Barberton ...	Msoli River (near Nelspruit).
Under Nomqciza:				
Roleka ...				Ingwenya Mountains.
Muisi ...				Steynsdorp.
Dantyo ...				Hilltop-Nelspruit.
Duma ...				Nelspruit.
Mhobobo	1,200	5,000	do.	Neikazi River.
Mhwayi ...				do.
Silikana ...				Crocodile Poort.
and several lesser chiefs				—
Nyanda ... (Chieftainess).	450	1,889	do. ...	Three Sisters (near Kaapmuiden).
Under Nyanda:				
Matamu ...				Schoemansdal.
Mbudula ...				Nomahasha.
Maqekeza				Komatipoort.
Huya ...	(abt.)	8,500	do.	do.
Mjajana ...	2,000			Hector Spruit.
Hlupeka ...				Louws Creek.
and several lesser chiefs				—
Ngulube ...	450	1,997	Sabi ...	Lunsklip (374).
Sitorom ...	350	1,778	do. ...	Klipkopje (812).
Msikiza ...	400	1,938	do. ...	Spitzkop (39).
Shopiane ...	300	1,277	Sekukuniland	Het Fort (763).
Malikalik ...	50	330	do.	Twickenham (701).
Nkobe... ...	150	636	do.	Hoepakrantz (5).
Mashele ...	100	510	Middelburg...	Wonderfontein.
	6,400			

Zulu Tribes (*Amandebele or Matabele*).

The only considerable Zulu tribe in the Eastern districts is that usually known as Mapokh's. These people are the elder branch of the Nzunza section of the Matabele, of which a small portion resides in the Pretoria district under the chief Fene

Mahlangu. As has been related in the description of the tribes of the Central division, the Matabele came to the Transvaal in the early part of the nineteenth century (probably as fugitives from the territory of the Zulu chief Chaka) under the leadership of a chief named Musi, on whose death, Nzunza, one of his sons, moved eastward with a following, in consequence of quarrels with his brothers, and settled in the neighbourhood of Roos Senekal, where the Mapokh people still dwell. Their present chief Jafta is the lineal descendant of Nzunza.

Under Nzunza's successor, known to the Boers as Mapokh (his native name was Mabokho), the tribe became a terror to the neighbourhood owing to the marauding propensities of its members. In 1863 the Boer Government dispatched a fruitless expedition against Mapokh, but in the following year the Swazis inflicted a severe defeat on him. It was not till 1882–3, however, that the tribe was effectually subdued, after a nine months' campaign by the commandos of the Republic. The people were then distributed over the Transvaal as "indentured servants" among the Boers, and have not since then been of much account.

The Mapokh people are still a stalwart race, and are superior in physique and courage to their Basuto neighbours, though not their equals in intelligence.

Their present chief is named Jafta, whose people, including those of a petty chief under him, named Gamela Kwakwari, number over 10,000. These all live in the northern part of the Middelburg district.

About 1,800 Zulus also live in Sekukuniland, and some 700 in Barberton district. These have no chiefs of importance, and those in Barberton are so much intermarried with the Swazis that they may to all intents and purposes be considered one with the latter.

The detailed distribution of the Zulus of the Eastern districts is as follows:—

Chief.	Numbers.		Place of Residence.	
	Fighting men.	Total.	District.	Locality of Chief Kraal.
Jafta (Mapokh)	2,000	9,049	Middelburg	Kaffirskraal (62).
Gamela Kwakwari.	250	1,006	do.	—
Maime ...	80	397	Sekukuniland	Indie (688).
No chiefs ...	300	1,490	do.	Scattered.
do. ...	150	757	Barberton ...	do.
Total (abt.)...	2,800			

Shangaan Tribes.

The general history of the Shangaan nation is given in the description of the Zoutpansberg natives. The Shangaans found in the Eastern districts, however, are mostly recent immigrants from Portuguese territory, having fled into the Transvaal after the defeat and capture of their chief Gungunyana by the Portuguese in 1896. Gungunyana was the son of Mzila who succeeded Manukusa, the original leader of the Shangaans in their northward march from Zululand.

The bulk of the Shangaans here are in the Sabi district; they have several chiefs, mentioned below, of whom the most influential seems to be Mpisane, who is related to Gungunyana. There are no chiefs of importance in the other Eastern districts.

The people called Hlangaans or Amahlangana are a mixed race, being the offspring of Shangaans, Zulus or Swazis, who settled among and took wives of the local Basuto tribes.. They have no distinctive features and are of no particular importance as they are identified with the tribes, Basuto or Shangaan, with which they live.

Their name is derived from the Zulu "Hlangana" = to mix.

The total number of Shangaans and Hlangaans in these districts is nearly 11,000, made up as follows :—

Chief.	Numbers.		Place of Residence.	
	Fighting men.	Total.	District.	Locality of Chief Kraal.
Shangaans:				
Mpisane ...	300	1,387	Sabi ...	New Forest (267).
Magwagwaza	550	2,500	do. ...	Rooiboklaagte (668).
Mambatini ...	300	1,410	do. ...	Sandford (46).
Matebela ...	300	1,406	do. ...	Boschhoek (47).
Hlupeka ...	50	220	Barberton ...	Louw's Creek.
No chiefs ...	50	289	Sabi ...	Scattered.
Hlangaans:				
Matches ...	200	914	do. ...	Lothian (358).
Njonjella ...	150	571	do. ...	Cunning moor (271).
No chiefs ...	500	2,187	Sekukuniland	Scattered.
	2,400			

Present Condition of Tribes.

The leading factor in native politics in these districts is of course the Bapedi tribe, which is probably more likely to give trouble than any other in the Transvaal. The chief Sekukuni considers that he has a grievance in that he is no longer sole chief of the Bapedi, and is constantly agitating and intriguing against Marichani, who is recognized by the Government as a practically independent chief. He is not personally a strong character, but his mother and his councillors continually urge him on to assert his dignity, and his descent from Sekwati and Tulare carries much weight with a large section of the tribe, so that unless he alienates their sympathies by injudicious behaviour, his faction is likely to increase, or anyhow not to become less. Now that the natives have been deprived of most of their firearms, however, it is not easy to see how this or any other tribe could rise in active rebellion against the Government, and should these people at any time show hostility in their traditional manner, namely, by stealing cattle on a large scale and attacking unprotected farmsteads, it should be a fairly easy matter to bring them to book.

The Luluberg range, in which are numerous natural strongholds wherein the Bapedi would take refuge, is, with the improved communications now existing, much more easy of

access than formerly, and we should almost certainly have the active support of a large number of Swazis and Zulus from the south, as well as of certain of the Basuto and Shangaan tribes from the north. The Bapedi, moreover, have never been renowned for personal courage, so that any trouble that they might be disposed to give, could probably be put down with but a slight show of military force.

Marichani, who is the present head of the other section of the Bapedi, is reported to be extremely well-disposed towards the Government, and his people most unlikely to give trouble.

Of the other races found in these districts, Mapokh's people are not numerous enough at the present day to be seriously considered, and neither Shangaans nor Swazis have ever fought against Europeans in the Transvaal. Should the Swaziland natives ever rise, however, it may be anticipated that their kindred in the Barberton and adjacent districts would join them.

The material condition of the natives of these parts is far from prosperous, a succession of lean years, cattle plagues and sickness having left their stamp upon them. Much of the country they inhabit is unhealthy at all times, fever is very prevalent, and venereal disease rampant and on the increase. Their moral condition is described as deplorable. It is therefore not surprising to learn from the latest official reports that their progress in civilization is very slow.

There are several Lutheran missions amongst these tribes, but they have comparatively few converts and but little influence, and it may be said that the general condition of these tribes contrasts unfavourably with that of most of the other native inhabitants of the Transvaal.

CHAPTER VII.

THE TRIBES OF THE SOUTH-EASTERN DISTRICTS.

These districts no longer form a separate administrative division under the Native Affairs Department; it has not, therefore, been possible to obtain any detailed information as to the respective numbers of the tribes, Zulu, Swazi and Basuto, which are here represented.

Of the total numbers of natives, however, only a very small proportion are of Basuto extraction, the remainder being Zulus and Swazis in about equal proportions.

Tribal organization is not regularly maintained in these districts; there are no chiefs of special note, and the natives do not live in special locations, but all reside on farms or in the towns in which they are employed.

The total population by districts is as follows:—

Wakkerstroom	19,465
Piet Retief	28,442
Ermelo	14,172
Carolina	9,143
Standerton	15,550
	86,772

Distribution by Districts.

Wakkerstroom.—Zulus and Swazis seem to be in about equal numbers here. The district appears to have been originally part of the Swazi dominions, and about the middle of the eighteenth century was inhabited by a Swazi tribe called "Nkosi Tshabalala," whose chief was named Máte. The grandson of the latter chief, named Simahla, was driven out of the district by Umswazi, the Swazi king, probably about 1830–40, but the people of the tribe remained and have since been living under

the present chief Mahlomendhleni, a younger brother of Simahla. He is now about 70 years of age.

The Zulus in this district are under Dhlangayana and various petty chiefs.

Piet Retief.—This district was ceded to the South African Republic by the Swazis in 1868 in exchange for a number of cattle. At that time it was peopled almost entirely by Swazis, but a few years later some Zulus immigrated who have also settled there.

Sitambe is the only chief of any account in the district.

Ermelo.—In the valley of the Vaal river and along the Kaffir Spruit in this district live the remnants of a Basuto tribe, which is said to have been a large and powerful one till it was broken up by the Swazis, who, in 1820, assisted one section of the tribe to drive out the other. The chief of the victorious section at that time was named Gama, and the present tribe is composed of the descendants of his following.

With the exception of these Basuto, the natives found in the Ermelo district are Zulus and Swazis, chiefly the latter, under Sobusa and various petty chiefs.

Carolina.—This district is peopled almost entirely by Swazis. The Komati Valley has for a very long time been looked upon by the Swazis as part of their territory, as they claim to have driven from it the former inhabitants, who are said to have been Basuto.

In the Western part of the district are members of various tribes who have come in at various times and settled on farms.

The only chief worth mentioning is the Swazi chief Nomagahlela.

Standerton.—Zulus and Swazis seem to predominate in this district, but there are also a number of Basutos found there, members of various northern tribes who must be the descendants of "indentured servants" captured by the Boers in different native wars and distributed over the country.

The natives here are not under any chiefs at all.

The distribution of races is therefore thus :—

District.	Tribes.	Chiefs.	Population.
Wakkerstroom	Zulu and Swazi ...	Mahlomendhleni Dhlangayana ...	19,465
Piet Retief ...	do.	Sitambe ...	28,442
Ermelo ...	Zulu, Swazi, and Basuto...	Sobusa	14,172
Carolina ...	Zulu and Swazi	Nomagahlela ...	9,143
Standerton ...	Zulu, Swazi, and Various	Nil	15,550
			86,772

From this total, 15,000 to 20,000 fighting men could probably be raised.

The natives of these districts are to be considered rather in conjunction with those of Swaziland and Zululand, respectively than with any of the other Transvaal tribes, for though they profess a sort of allegiance to the local chiefs above mentioned, the Zulus really look to the paramount chief of Zululand, Dinizulu, as their real head, while the Swazis consider themselves to be subjects of the Swazi Queen. It is therefore likely that they would join in any widespread disturbance or political movement that might arise in Swaziland or Zululand, as the case might be, but on the other hand it is improbable that they would be affected by any native movement originating in the Northern or Western Transvaal, as they have no connection with the tribes inhabiting those parts.

CHAPTER VIII.

ADMINISTRATION.

(A) Organisation of the Native Affairs Department.

The natives of the Transvaal are administered by the Native Affairs Department, which has its headquarters at Johannesburg. The administrative head of the Department is the Commissioner for Native Affairs (now Sir Godfrey Lagden, K.C.M.G.), who has a seat on the Legislative Council of the Transvaal. The permanent head of the Department is the Secretary for Native Affairs (Mr. W. Windham), who is assisted by a permanent staff at headquarters.

The Department was formed soon after the annexation of the Transvaal in 1900, and the present Commissioner for Native Affairs took up his appointment in August, 1901, but owing to the state of war then prevailing, he was not able to exercise complete supervision of the natives before the declaration of peace. Until that time, therefore, native questions were generally dealt with by the military authorities, by whom certain officers were also appointed as temporary Native Commissioners.

In 1902 the Transvaal was, for purposes of Native Administration, divided into five "Divisions," viz., *Eastern*, *Northern*, *North-Western*, *Western* and *Central*. Each division had a Native Commissioner, under whom were Sub-Native Commissioners—one for each of the "Sub-Districts" into which the division was divided. This arrangement continued till the 1st July, 1904, when the staff of the Native Affairs Department was considerably reduced in most parts of the country; the Eastern and North-Western Divisions were abolished as administrative units, and those officials of the Department left there brought under the Resident Magistrates of Civil Districts, who now combine the functions of Native Commissioner with their own. The department, however, of course, still deals with all questions of policy, as regards Natives, all over the Colony.

The District organisation of the Native Affairs Department is at present as follows:—

Northern or Zoutpansberg Division :—Head—Native Commissioner at Pietersburg, under whom are the Districts of Pietersburg, Spelonken, Haenertsburg, Shivasa, and Blauwberg, each having a Sub-Native Commissioner in charge,

Western Division :—Head—Native Commissioner at Rustenburg, under whom are the districts of Rustenburg, Pilansberg and Marico, each having a Sub-Native Commissioner in charge. The districts of Potchefstroom, Lichtenburg and Wolmaransstad have no officials of the Department, but their native inhabitants are, for purposes of statistics and general administration, grouped with those of this Division.

Central Division :—Head—Native Commissioner at Pretoria under whom are the Districts of Pretoria and Hamanskraal, each having a Sub-Native Commissioner in charge. For purposes of statistics, etc., the districts of Witwatersrand and Heidelberg are included in this division.

The North-Western and Eastern Divisions have been abolished as administrative units, and no longer have Native Commissioners in charge, but for statistical purposes are arranged in the following groups of Districts :—

North-Western : Districts of Piet Potgietersrust, Warmbaths, and Nylstroom.

Eastern : Districts of Sekukuniland, Sabi, Pokwani, Middelburg and Barberton.

South-Eastern : Districts of Ermelo (including Carolina), Wakkerstroom, Pietretief, and Standerton (including Bethal).

With the exception of Ermelo and Standerton, in which no officials of the Native Affairs Department are stationed, each of the above Districts has a Sub-Native Commissioner, who is responsible to the Resident Magistrate of the District.

Duties of Officials of the Native Affairs Department.

The functions of the officials of the Native Affairs Department are chiefly administrative and political, but Native Commissioners and Sub-Native Commissioners also exercise a limited jurisdiction under powers conferred on them, as *ex-officio* Justices of the Peace, outside of a radius of 20 miles from any Magistrates' court in their District.

General Duties.—Native Commissioners are directly responsible to the Commissioner for Native Affairs, and act as his representatives in their respective Divisions. They are responsible for the observance of all laws and regulations

affecting natives, supervise and control the collection of native taxes, and advise the chiefs in the conduct of tribal affairs.

Sub-Native Commissioners assist the Commissioners generally, and co-operate with the Magistrates in enforcing the laws; they collect taxes, issue native passes, and solemnise marriages between coloured persons.

Native Commissioners and Sub-Commissioners are empowered to enquire into and decide all civil disputes between native and native, as well as civil matters referred to them by white persons against any natives of a large and savage tribe.

Native Commissioners can punish any native offender against the criminal laws by a fine up to £10, or imprisonment up to 3 months, or lashes up to 25. Outside the above-mentioned limits they may deal with offences committed by any persons, punishable by a penalty not exceeding a £25 fine, or imprisonment for one month.

They have also power to inflict various penalties, not exceeding a £20 fine, or one month's imprisonment, for contravention of the Game Laws.

Each Native Commissioner and Sub-Commissioner has a small staff of native policemen. These act as a sort of intelligence agents, and are also employed in the serving of warrants and subpœnas, in circulating orders, escorting prisoners and carrying dispatches, besides assisting the Constabulary in their duties, especially in enforcing the Game Laws.

(B) SYSTEM OF LAND TENURE.

The question of the tenure of land by natives in South Africa is a most important one, as from it arise many of the most serious native problems of the day; it is therefore advisable to briefly describe the various conditions under which the lands occupied by natives in the Transvaal are held by them.

In this Colony natives not living in towns (where they live in urban locations) occupy land as follows:—

(*a*) Locations or reserves specially set apart for them, or
(*b*) Land regularly acquired and owned by themselves, or
(*c*) Land, the property of white owners, or
(*d*) Crown lands.

(*a*) Natives living in the Government locations enjoy common rights in regard to water, wood and grazing—the "garden lots" being apportioned by the chiefs. The natives pay no rent to Government for the use of these lands.

The circumstances under which some of the principal locations were granted to natives are alluded to in the foregoing chapters.

(*b*) Almost all the ground which is the actual property of the natives has been purchased at different times by tribal subscription and is occupied communally by tribes or portions of tribes.

When the Boers first occupied the country they laid down the principle that no native could own land or acquire it by purchase. This was, however, afterwards modified in favour of individual natives, and in some cases missionaries and unofficial Europeans were allowed to purchase land on behalf of natives, from which practice litigation often resulted.

The Pretoria Convention of 1881 provided that natives should be allowed to acquire land, but the transfer of the property was to be registered in the name of the Native Location Commission, in trust for the purchaser. Under the present administration the Commissioner for Native Affairs is now the trustee for all lands purchased by natives.

(*c*) About one-half of the whole native population of the Transvaal is at present living on private land, owned by Europeans and companies. Under the "Squatters' Law" of 1895, not more than five families of natives are allowed to live on any farm or divided portion of a farm, without the special sanction of Government. This law has, however, not been enforced and is now practically a dead letter throughout the Transvaal, with the consequence that large numbers of natives are congregated on many farms in the Colony, especially in the Zoutpansberg, Lydenburg, Waterberg, and Middelburg Districts, thus forming unauthorised locations.

The natives living on these private farms pay to the owners thereof an annual rental in labour or money, varying in amount, the minimum being £1 per inhabited hut per annum.

(*d*) Every adult native cultivator living on Crown lands is liable to pay to the Government an annual rental of £1 in addition to the poll tax. No charge is, however, made for water, wood or grazing, and the natives are not restricted as to the amount of land they cultivate.

As may be readily imagined these various systems of occupation of land by natives have given and continue to give rise to much trouble to the authorities, and in some cases discontent on the part of the natives. For instance, some of the regular locations and reserves are too small in area and too poor in water and soil to support the population to which they were allotted; this with the rapid increase of the people of late years, has led to the overflow of natives on to lands the property of the Crown or of private individuals, where they have to pay rent or give free labour in lieu.

Some discontent not unnaturally exists on this account among the natives, who are becoming increasingly anxious to purchase land outright.

On the other hand, the authorities are alive to the obvious disadvantages likely to ensue if the unrestricted sale of land to natives be permitted, and are therefore inclined to put obstacles in the way of natives in this respect.

The whole subject of land tenure has been minutely discussed by the Native Affairs Commission recently held, and the general conclusions arrived at are roughly these:

(*a*) That natives in communal occupation of land should be encouraged to adopt individual tenure.

(*b*) That to natives holding land individually the right of permanent occupation should be assured, subject to forfeiture for rebellion, treason and other offences, or for failure to pay rent.

(*c*) That "squatting" by natives on private land whether as tenants or otherwise should be restricted.

(*d*) That natives should in future be allowed to purchase land only in certain areas, with a view to individual occupation, and not with a view to tribal, communal or collective possession.

The Commission further recommended that all land set apart or now to be set apart as native locations, should be accurately defined and delimited, and that this having been done, no more land should be reserved for native occupation.

(C) TAXATION.

The natives of the Transvaal are subject to a poll tax of £2 per annum per male adult, a further amount of £2 per annum being levied on each wife more than one.

It is probable that on the recommendation of the native Affairs Commission, this may be changed to a hut-tax of £1 per annum per inhabited hut, with an additional tax on every wife above one.

About £270,000 was collected in native poll-tax during 1903–4.

Natives also pay a dog tax (10*s*. per dog per annum) and a fee on passes and certificates, under which heads about £197,340 was collected in 1903–4 in the Transvaal.

CHAPTER IX.

NATIVE WARS.

Boer Campaigns Against Moselikatse.

1st Expedition, 1837.

The first organized expedition by the emigrant Boers against natives was in 1837, when Commandants Potgieter and Maritz led a force of 107 mounted burghers, and about 150 friendly natives, mostly Baralong and Griquas, against Moselikatse's Matabele, in retaliation for the unprovoked attacks made on them by the latter, south of the Vaal, the preceding year.

Starting from near Thabanchu in the Orange River Colony, this small force surprised the chief kraal of the Matabele at Mosega in the Marico District on the 17th January, 1837, put their fighting men to flight, and pursued them till sunset, killing 400 of them. The commando then set fire to the kraals, where they found most of the wagons taken from them before, and returned south of the Vaal with 7,000 head of cattle as booty. The Boers had not a single casualty in the engagement.

2nd Expedition, 1837.—A second campaign against Moselikatse was undertaken towards the end of 1837. The commando this time numbered 135 farmers, and was led by Potgieter and Pieter Uys. A few friendly Baralong accompanied them. In November, 1837, the expedition found Moselikatse on the Marikwa, 50 miles north of Mosiga, and in a campaign—or rather pursuit—of eight or nine days, accounted for 400 or 500 Matabele, and captured over 6,000 head of cattle without the loss of a man.

This campaign had important results, for the Matabele retired to the north of the Limpopo and never returned. After the flight of Moselikatse, Commandant Potgieter issued a proclamation annexing the whole of the territory formerly

overrun by that chief. This included the greater part of the present Transvaal, fully half of the present Orange River Colony and a part of Southern Bechuanaland, all of which had been almost depopulated by the Matabele.

3rd Expedition, 1847.—In June, 1847, Commandant Potgieter led another expedition against Moselikatse, who was found far north of the Limpopo. The Boers seized 1,600 cattle, but were unable to get them away, as the Matabele attacked them in such force that the commando was forced to retire. This expedition was therefore quite fruitless.

1st Expedition against the Ba-Pedi Tribe, 1846.—In the winter of 1846 quarrels arose between the Boer settlers and the Bapedi people, who at this time had become a strong and united tribe under Sekwati, and inhabited the Lulu Mountains, east of the Olifants River. Commandant Potgieter with 150 burghers, some Baralong, and a party of natives under a half-breed son of the outlaw De Buys, attacked the Bapedi and took from them 8,000 cattle and 6,000 goats apparently without loss to themselves. Peace was restored by the submission of Sekwati to the Boers.

2nd Expedition against the Ba-Pedi (*Sekukuni*) *Tribe*, 1852. —The victory of the Basuto at Viervoet, near Thabanchu, Orange River Colony, in 1851, over a European commando under Major Warden and some Baralong allies, had a disturbing effect on the tribes as far north as the Limpopo, and more especially on the Bapedi, who were akin to, as well as in entire sympathy with Moshesh's people. Sekwati began to think that, if the Southern Basuto had successfully resisted the white man, he might do the same. Emboldened also by the possession of a number of muskets, the Bapedi, about the middle of 1852, became openly defiant and commenced to rob the neighbouring farmers' cattle.

On 25th August, 1852, the burghers of the Zoutpansberg were called out, and Commandant General Potgieter led them, about 320 strong, against Sekwati. The latter, with many of his people, and a number of cattle, retired to his stronghold, the flat top of a precipitous mountain. The approaches were strongly fortified, and the burghers deemed it useless to try and take it by storm, but water was scarce on the top, so a blockade was undertaken in order to reduce the place by thirst, while a party swept the surrounding country to collect cattle. They met with some opposition, and lost one burgher killed, and three wounded, but secured 5,000 head of cattle,

and 6,000 sheep and goats. The blockade continued meanwhile, and the Bapedi suffered very severely from thirst, a great number, especially woman and children, dying for want of water. They showed no enterprise whatever in trying to break out, which they might easily have done with such a small investing force. On the 20th day, however, heavy rains fell, which somewhat relieved the besieged, and the burghers, who had a good number of sick, and whose horses were dying, decided to abandon the siege. The disarmament of the Bapedi—the main object of the expedition—was not accomplished, but Sekwati and his people had been sufficiently chastised to keep them quiet for some time to come.

Expedition against Setyeli (*Bakwena Tribe*, 1852).—About the same time as the Sekwati war (1852), the Boers found it necessary to punish Setyeli or Secheli, chief of the Bechuana tribe called Ba-kwena, who lived on the Kolobeng near the western border in the Potchefstroom district. Dr. Livingstone had established a mission in this tribe in 1845, and had acquired great influence among them. He had encouraged the chief to move to the Kolobeng from the location nearer Potchefstroom assigned him by Commandant Potgieter, so as to be further removed from the emigrant farmers, and at the time in question, the Bakwena having somewhat recovered from the punishment inflicted by Moselikatse, Setyeli considered himself quite independent.

A branch of the Baharutse tribe, called Bakhatla, whose chief was named Moselele, at this time gave great trouble to the Boers by continual cattle-lifting, and when the Boer Government called him to account, fled with most of his people to Setyeli and claimed his protection. This was accorded by Setyeli, who also invited other neighbouring chiefs to assist in resisting the Boers.

By order of the Volksraad, a commando of over 300 men was accordingly called out, and proceeded to Kolobeng in August, 1852, under Commandant P. E. Scholz. The Baralong chief Montsiwa, who was on the footing of a burgher, was called upon to furnish a contingent, but failed to comply. The commando then moved to Setyeli's kraal without assistance. The Bakwena were found to have entrenched themselves in a strong position upon a ridge, and to have obtained the assistance from neighbouring tribes that the chief had asked for.

Commandant Scholz demanded the surrender of Moselele,

but Setyeli in reply merely challenged the Boers to fight. The position was therefore attacked and taken after six hours' fighting, in which 4 burghers were killed and 5 wounded, and 89 Bakwena killed. The next morning the position was found to be evacuated, whereupon the burghers pursued the natives to the edge of the Kalahari desert. Moselele was not captured, but the burghers took 3,000 cattle, some horses, two wagons, 48 guns, and between 200 and 300 women and children prisoners, who were "indentured" to various burghers as servants.

It was during this campaign that the damage to the house and property of Dr. Livingstone (who was absent in Europe) was done, which caused so much correspondence and controversy in England. It appears never to have been clearly proved whether the burghers of the commando or the fugitive Bakwena were the culprits.

Expedition against Makapan's People, 1854.—In 1854, a Boer hunting party, led by Hermanus Potgieter, consisting of 11 other white men, with their wives and families, about 20 persons in all, including women and children, were treacherously murdered by Makapan's people, a clan of Matabele or rather Zulu race, who lived at the eastern extremity of the Waterberg near Nylstroom. This massacre was the signal for the revolt of six other neighbouring clans, who commenced to pillage the district. The white inhabitants had barely time to go into laager before their houses were in flames. Commandant General Potgieter at once took the field with 135 men and marched to Makapan's Poort, where he found the hostile natives ensconced in caves from which it was impossible to dislodge them.

On the 25th October, this commando was joined by about 400 burghers from Potchefstroom, led by Commandant General Pretorius, and a few volunteers from the Orange Free State. The whole force then numbered 550 men.

The greater part of the rebellious tribes were found to be in a large cavern, about 2,000 feet long, and 400 feet in width. This was attacked, but it was so dark inside that nothing could be seen, and one burgher having been killed and two wounded, a blockade was resorted to with the object of starving the natives out. A part of the force, under Mr. Paul Kruger, meanwhile secured the surrounding country. The blockade lasted 25 days. Then a party of the besiegers entered the cavern and met with so little resistance that they

took possession with only four men wounded. Commandant General Potgieter had been killed early in the siege, so that the total Boer casualties were only two killed and six wounded. Makapan's tribe was almost annihilated. It was estimated that 900 of them were killed outside or trying to break out of the cavern, while more than double that number had perished of hunger and thirst inside.

By this time horse sickness was making such havoc that the commando could not keep the field any longer, so the other tribes that had risen could not be attacked, but it was believed that the punishment inflicted upon Makapan would deter them from committing any acts of violence against Europeans for some time to come. The burghers returned to their farms at the end of November, 1854.

Expedition against the Ba-Mapela, 1858.—The Ba-Mapela, one of the clans that had risen in the Zoutpansberg in 1854, again took up arms in the beginning of 1858.

The outbreak began in the usual manner by the murder of a party of Europeans and the seizure of their property, but it was speedily suppressed. When a strong commando appeared on the scene the marauders retired to a fortified hill. The surrounding country was scoured, and a good deal of stock captured by the Boers. On the 14th April, 1858, Commandant Paul Kruger led a force to the attack of the stronghold and captured it with the loss of only one man killed, but a good many were wounded by the stones rolled down by the enemy. The Ba-Mapela lost about 800 men in this campaign.

Swazi Attack on Mapokh, 1864.

In 1864 two clans of Zulu extraction under the chiefs Mapokh and Malewa took up arms in the Lydenburg district, and a commando was sent against them, but was recalled before doing anything, owing to internal dissensions among the Boers. Soon after this a Swazi army fell upon Mapokh and routed him, and then attacked Malewa and nearly annihilated the tribe, leaving in one place alone the corpses of 854 men, and 2,840 women and children. The Swazis then withdrew within their boundary, and it only remained for the Boers to collect the remnants of the hostile clans and assign them locations to live in.

Fruitless Expedition against Katlakter, Baramapulana Clan of Bavenda Tribe (Makhato's), 1865.

In 1865, the Zoutpansberg was again the scene of intertribal fighting which convulsed the whole district. Makhato, Katlakter, and other chiefs of the Baramapulana (Bavenda), took advantage of the confusion to plunder the farms in the neighbourhood, and the white inhabitants of the northern part of the district were obliged to go into laager. In July, 1865, a commando attacked Katlakter who was giving shelter to certain natives that refused to give up the guns lent them by their Boer employers for hunting purposes. The attack however failed, and as a result the insurrection spread, mission stations were destroyed by the natives, and a general state of anarchy prevailed.

Second Fruitless Expedition against Katlakter, 1865.

A strong contingent had been sent from the Transvaal early in the same year to assist the Orange Free State against the Basuto, and the Government was unable to do anything to suppress the Zoutpansberg disturbances till the return of this force. Towards the end of 1865 2,000 men were called out, but only 500 responded, and with this force, which was very ill-equipped, Commandant-General P. Kruger moved against Katlakter in the Zontpansberg. The chief's mountain stronghold, however, could not be taken, so Kruger retired to Schoemansdal. Here he heard that Mapela and other chiefs living near Makapanspoort were on the point of rising, and as he got no help from the unruly white inhabitants, he abandoned the village, which was soon destroyed by Katlakter's people, and withdrew to Malitzi's country, about 36 miles distant. Thence he retreated by way of Makapans Poort, and, leaving a small guard at Piet Potgietersrust, disbanded the commando.

Ineffectual attempts to raise a commando were made during the next year, the whole Zoutpansberg district meanwhile remaining in a state of siege; most of the farms were abandoned, and their white inhabitants lived in three great camps, one in the north, another at Marabastad, and the third at Potgietersrust.

Second Expedition against the Ba-mapela, 1868.

In January, 1868, the chief Mapela had at least 5,000 warriors, and had occupied a position of great natural strength near Makapan's Poort. The Republic was nearly bankrupt, but with great difficulty a commando 800 or 900 strong was raised, and took the field in June of that year, assisted by a strong native contingent. Commandant-General Paul Kruger took command. On the 13th June Mapela's mountain was attacked and the whole position captured, except the point on which the chief's principal kraal was built. Two burghers were killed and eleven wounded in this fight, while at least 300 of Mapela's men were killed, and about 2,000 cattle and some guns taken by the Boers. Another attack was made two days later, and the kraal was partly burnt, but not wholly occupied or destroyed. A number of women and children were captured and detained in order to bring the insurgents to terms.

At this juncture intelligence was received from the north that an old feud had broken out between the most powerful of the clans in the Zoutpansberg Range, that they were fighting with each other, and that Umzila, the chief of the great Shangaan tribe, was preparing to attack them all. The burghers' ammunition was now running short, so after a little more desultory skirmishing round Makapan's Poort, they returned to their homes. Peace was not, however, formally concluded with Mapela till February, 1869, when the chief agreed to hand over all cattle that he had captured from the farmers, to leave his mountain and to settle in the plain.

Attacks by Swazis and Shangaans on Bavenda Tribes, 1869.

Peace now reigned for some time between the black and white inhabitants of the Zoutpansberg, but the clans in the mountains were engaged in much strife amongst themselves. There was internal fighting amongst the various Bavenda clans, Umzila sent an army of 5,000 Shangaans, which plundered many of the kraals in April, 1869, and, later in the year, a Swazi force, assisted by Tabane, a brother of Makhato, inflicted very severe losses on the people of the latter, who barely escaped with his life. The Swazis then returned to their own country.

Further Campaigns against the Ba-pedi, 1875–1879.

Though Sekwati had been severely punished by the Boers in 1852, his people had not been disarmed, and therefore did not consider themselves conquered. They behaved in an insolent and threatening manner towards the Boer settlers of Lydenburg district, which, between 1852 and 1860, was an independent republic. In the year 1861 Sekwati died and his son Sekukuni became chief, and under his rule the tribe became more and more arrogant. A number of muskets had found their way among the Ba-Pedi through natives who had worked at the diamond fields or on the east coast, and armed with these they became so overbearing that many Boers had to leave the district whilst those that remained actually paid tribute to Sekukuni, who asserted his independence and laid claim to the absolute possession of the country allotted to his father as a location in 1857.

In 1875 matters came to a head. A party of Christianised Ba-Pedi attacked some of the farmers and drove them off their land, which they claimed for their chief Sekukuni. The Boer Government hereupon sent a commando to enforce its disputed sovereignty, but no result was achieved, and the commando retired, leaving, however, a small garrison at Fort Burgers and another at Fort Weeber to keep the natives in check.

Early in 1877 the Boer Government made a treaty with Sekukuni and defined his boundaries, the chief agreeing to become tributary and to pay an indemnity of 2,000 head of cattle. Soon after this, however, when a Joint Commission appointed by President Burgers and Sir T. Shepstone went to enquire into the state of affairs, Sekukuni repudiated the first part of the treaty and asked to be taken under the protection of the British.

When the Transvaal was annexed by the British, Sekukuni commenced paying the fine, and by August, 1877, had brought in about 300 head of cattle; he wished, however, to punish the natives who had assisted the Boers against him in the late war. This was not permitted by Sir T. Shepstone. After some months of peace and quiet the tribesmen again became troublesome, forced farmers to leave by threats of violence, and transgressing their boundaries, attacked friendly natives, killing several. The reason for this behaviour was at first sight not apparent, but it was subsequently found to be directly traceable to messages received by Sekukuni from Cetywayo, the Zulu

chief, by which the latter invited the Ba-Pedi to assist in getting rid of the white people who lived between their countries, by attacking them from the north while he did the same from the south.

Legolana, the sister of Sekukuni, who lived close to Fort Weeber, threw off her allegiance to the Government and sent to her brother for assistance, and a large force of natives surrounded the fort. The Resident succeeded in escaping by night, whereupon the fort was burnt by the natives.

A small volunteer force was hurriedly collected at Pretoria, and with some Zulu police made an attack on Sekukuni's stronghold, which was on a hill named Thaba Mosego in the Lulu Mountains. This attack was not successful and the force shortly withdrew, leaving garrisons in forts at Mamolulei and Magnet Heights, as a protection for friendly natives. A detachment of the Diamond Fields Horse was also stationed at Dwarsriver to furnish escorts for convoys to and from Lydenburg.

In September, 1878, Col. Rowlands assumed command of the operations. He had collected a mixed force of volunteers at Kimberley, and was joined by Major Baker-Russell's mounted infantry and the Frontier Light Horse under Col. Buller. He failed, however, to reduce the stronghold, and was forced to retire, owing to horse-sickness and lack of water. More forts were built, and garrisons left in them, as a defensive policy was the only possible one, the bulk of the troops and volunteers being required for the Zulu war.

The Zulu war being concluded, General Sir Garnet Wolseley turned his attention to Sekukuni's country. "The condition of affairs there," he reported in a despatch dated 30th September, 1879, "is a scandal; Sekukuni, being elated at the failure of the British to bring him to account, robs and plunders as he pleases, and the country is deserted by white settlers." At the same time General Wolseley sent a message to the chief that his submission would be accepted if he became tributary to the Government, compensated those who had suffered through his raids, handed over the raiders to justice, and paid a fine of 2,500 good cattle; a military post was also to be established in his country. Sekukuni himself was inclined to accept these terms, but his indunas persuaded him to reject them.

Accordingly on 23rd October, 1879, General Wolseley formed a column at Middelburg, consisting of six companies 2nd Batt.

21st Fusiliers, six companies 94th Regiment, a detachment of Royal Engineers, Ferreira's Horse, and four guns of the Transvaal Artillery. Col. Baker-Russell was placed in command of the force, which also included the two remaining companies of the 94th Regiment and one company of the 80th Regiment who were stationed at Lydenburg.

On the morning of the 25th November the advance guard, having made a night march (the infantry were carried in mule-wagons) seized and fortified a position within three miles of Sekukuni's town, and established a post there, named Fort Alexandra. At the same time another portion of the force established another post three miles off, which was named Fort George, and overlooked the chief's kraal.

General Wolseley moved his headquarters and the main body to Fort Alexandra the following day.

A volunteer contingent had meanwhile joined from Rustenburg, and 8,000 Swazis were advancing to assist in the operations from the Lydenburg side.

The troops and volunteers delivered a well-timed attack on three sides of the mountain held by the enemy, while the Swazis assaulted the chief kraals and some caves on the hillside. All the attacks were successful, and a large number of the Ba-Pedi were killed, including three of Sekukuni's brothers, all his sons and a number of indunas. Our loss was: two officers killed and four wounded, and a small number of casualties among N.C.O.'s and men. The Swazis, who behaved admirably, had a number of casualties.

Sekukuni now submitted, and paid the fines imposed on him. He stated on surrendering that Mr. Abel Erasmus, of Krugerspost, had urged him to fight the British, as the Transvaal would soon be in Boer hands again.

The country now settled down rapidly. Troublesome sections of the tribe were settled in places divided from each other by loyal natives, and by January, 1880, all was reported quiet.

Expedition against Mapokh, 1882–1883.

The Mapokh, a Zulu tribe, living in the part of the Middelburg district near Roossenekal, still known as "Mapoch's Gronden," was in 1882 of considerable importance, and had been giving trouble to the Government of the Republic for some time past, but matters were brought to a head towards the end of 1882 by the murder of Sekukuni, the chief of the

Ba-Pedi tribe, by Mampuru, his half-brother and rival, who seems to have been aided and abetted by Nyabel, chief of the Mapokh people.

The Ba-Pedi, who had been at peace with the Government since the Sekukuni war of 1879, called upon the Republic to protect them and to punish the murderer of their chief.

Mampuru after the murder fled to Nyabel's kraal for protection, and the latter, when summoned by the Government of the Republic to give the murderer up to justice, refused to do so.

The Transvaal was at this time in a disorganised state owing to the existence of various opposing factions among the burghers, and a serious expedition against a powerful native tribe would probably not have been undertaken, had not the Volksraad considered it advisable to practically demonstrate to the British Government that they were better able then to cope with the native tribes than was the case in 1877, when their inability to restore order was the cause of the British annexation.

A commando was therefore got together from all parts of the Transvaal and dispatched to Mapokh's country, under the command of Piet Joubert, the Commandant-General. No records exist of the exact numbers engaged, but from General Joubert's letters it appears that not more than 1,000 to 2,000 burghers were ever in the field at any one time, as, though many more were commandeered, numbers seem to have returned to their homes without permission or having taken any part in the fighting.

The archives of the late Republic do not contain any details regarding the tactics employed by either side, but the fighting was evidently of a desultory nature, as the campaign was protracted over nine months, and General Joubert complained to the Volksraad that the burghers "seemed to prefer looting cattle on their own account to fighting."

Mapokh's people appear to have ensconced themselves among the rocks and caves of various strong natural positions and the Boers to have blockaded them with a view to starving them out. These tactics were eventually successful, for on the 11th July, 1883, Nyabel surrendered unconditionally, having first handed over the murderer Mapuru, bound hand and foot. Nyabel's two principal sub-chiefs, Kameel and April, surrendered with him, and more than 10,000 of the tribe.

The burghers then burned Nyabel's "Hoofdstad" or Chief Kraal, and "indentured" Nyabel and the whole tribe in the usual manner, thus scattering them all over the country.

Mampuru was taken to Pretoria and there hanged.

The casualties among either Boers or natives are not recorded.

Expedition against David Massouw, 1885.

David Massouw, also known as Riet Taaibosch, was chief of a small Koranna (Hottentot) clan living near the south-west border of the Transvaal.

Though these people were few in numbers, they were well supplied with firearms, and in 1885 had become a menace to the white settlers whose cattle they constantly raided. They declined to pay taxes, and generally behaved in a lawless manner. Finally a farmer named Weeber complained to the Government that Massouw's people had squatted on his farm, cut down his trees and ploughed up his land, and he claimed £2,000 compensation for the damage done to his property.

A commando drawn from Lichtenburg and Potchefstroom, and accompanied by some guns of the Staats Artillerie, was therefore sent to the spot, General Joubert himself being in chief command. On the 2nd December this force occupied a ridge overlooking Massouw's kraal, and the rebels were ordered to lay down their arms. This they agreed to do and the disarmament was actually in progress when a quarrel arose which led to a hand-to-hand fight, in which Massouw and a large number of his people, and one Boer field-cornet and eight burghers were killed, and several burghers wounded. The chief's son and seventy-three of his people—apparently the only survivors—were taken prisoners and scattered over the country as "indentured labourers" in the usual manner. The kraals were burnt and all the cattle and other property of the tribe divided between the Government and the commando.

A Basuto chief named Jong, who was known to have been Massouw's partner in his raids, though he had not taken part in the fight, was then arrested. He was shortly released, however, on payment of one head of cattle (or one horse or six sheep) per head of his tribe. Of these cattle half were given to Weeber as compensation for his losses and the remainder were appropriated by the Government.

Campaign against Malabokh, 1894.

Makhato, chief of the Ba-Ramapulana (Bavenda), Malabokh, chief of the Bakhanawa, a neighbouring Basuto tribe, and several lesser clans, began to give trouble early in 1894. These clans refused to pay taxes, or to keep within their respective boundaries, but for some time committed no acts of overt hostility. In May, 1894, however, a collision took place between Commandant B. Vorster, Native Commissioner, and the people of Malabokh, owing to the refusal of the latter to allow a census of the people to be taken. The Government therefore decided to punish Malabokh, commandos were called out early in June from the districts of Pretoria, Waterberg, Middelburg, Rustenburg and Marico, making with a few Zoutpansberg burghers 1,500 white men in all, with one 7-pr. and one 9-pr. gun, and this force, which was joined by a contingent 500 strong furnished by Matala, Hans Masibi and other friendly chiefs, moved on the Blauwberg, where Malabokh's stronghold was situated. Commandant-General P. Joubert was in supreme command. The approaches to the stronghold are described as extremely precipitous. The "stad" or chief village was on a plateau near the summit of the mountain, and with some adjacent caves was held in force by the rebels. The "stad" was, however, commanded by the actual summit, which does not appear to have been strongly held.

After a little skirmishing had taken place, Malabokh sent a present of a white cow and £20 and asked for a two days' truce in which to comply with the demands of the Government. This was granted and a further respite of two days from the 17th June was also agreed to by the burghers, but the time was merely used by Malabokh to place his cattle in safety and prepare for active resistance.

Fighting began on the 20th June, on which day the Waterberg burghers placed a mountain gun on a kopje on the north-west side of the mountain, losing one burgher killed and five burghers and six natives wounded.

The Pretoria burghers were also engaged and established a post on the hill side. During the next few days other works were constructed round the stronghold and on the 26th the Rustenburg commando succeeded in mounting a 9-pr. on the summit, commanding the stronghold; they lost one burgher and one native killed in the operation.

On the 28th a general attack was made in a thick fog, and the rebels, being driven from their main position, took refuge in the adjacent caves. On this day one burgher was killed and one wounded.

A blockade was now resorted to, which put Malabokh to some straits, as on the 6th July he attempted to make terms for himself, but there was still a small supply of water available for the besieged. The Boer posts were within Martini-Henry rifle range of the caves and lost two men killed and four wounded during the next few days.

No more serious fighting took place and Malabokh surrendered unconditionally on 31st July, 1894.

The total Boer casualties recorded were six killed and sixteen wounded; the losses of Malabokh are not stated, but it appears that most of the fighting men had made good their escape through the Boer lines.

Malabokh handed over about £100 in cash on surrendering and some rifles were found in the caves. A number of cattle were also captured during the operations and divided between the men of the commandos and their native allies.

The people who surrendered with Malabokh were indentured to burghers in different parts of the country, and it was enacted that they should never return to the Zoutpansberg. Their wages were moreover liable to be handed over to the Government in settlement of arrear taxes.

Malabokh himself and 183 of his men were imprisoned in Pretoria, where the chief was found on the British occupation in June, 1900.

Punitive measures against tribes who had assisted Malabokh, 1894.

While the operations against Malabokh were still in progress, various other chiefs in the "Low Country" (Haenertsburg district) became so troublesome that action had to be taken against them, and a commando 700 strong, raised from Lydenburg and Ermelo districts, was ordered to the scene of disturbance on 10th July, 1894, while 4,000 friendly "Knobnoses" were ordered to co-operate. The villages of Haenertsburg and Agatha were threatened by Mamatolla, a chieftainess of a small Basuto tribe, and Mashuti, the chief of another. No actual fighting took place with these people and a peaceful settlement was afterwards arrived at. After the reduction of

Malabokh's stronghold General Joubert arrived with reinforcements and took charge. On the 21st August a slight engagement took place between the burghers and the people of Mahupa, another petty chief; one burgher only was wounded and Mahupa's chief kraal was burnt on the 25th August.

Mapiet.—On the 28th the kraals of Mapiet, formerly one of the chieftainess Mojaji's indunas, who was in active rebellion, were similarly dealt with.

Selebul.—Selebul was chief of a section of the Barareng tribe in the Haenertsburg and district and joined in the rebellion of Makhuba. He and another chief named Makabata were captured after a certain amount of skirmishing, and were imprisoned in Pretoria where Selebul died. Makabata was subsequently released and now rules the tribe. (See tribes of the Zoutpansberg.)

Makhuba.—The chief Makhuba was next summoned to surrender, and as he failed to comply, his kraals were burnt on the 29th August. A Swazi impi assisted the Boers and slew numbers of Makhuba's people before they were stopped by the Boers. Makhuba's head was brought out on a spear by the Swazis.

Mamatolla, Mashuti and Mukhubua.—On the 5th September, after some negotiations, the chieftainess Mamatolla and chiefs Mashuti and Mahaboya surrendered near Agatha. They were sent to Pretoria and their people placed in locations, every man being fined £5, to be paid at once in money or kind.

Mojaji.—Rekwali, another minor chief, having surrendered on 10th September, two forts, each manned by fifty burghers, were established in the district, and the remainder of the force moved northward to deal with the chieftainess Mojaji, who besides having assisted Malabokh, had a number of looted cattle in her possession. Though she maintained a hostile demeanour till the commando approached, she and her indunas surrendered without any fighting. Her people were fined £5 each, which was collected at once, mostly in cattle.

The total number of cattle taken from Mojaji amounted to nearly 9000 head.

This concluded the operations and the commando broke up on September 24th, 1894.

The rebellious tribes dealt with were all of Basuto race, but this did not prevent the chiefs Matala and Kivi (the latter a half-brother of Malabokh's) from actively assisting the Boers.

It is also officially recorded that the Matabele chiefs Hans Masibi and Valtyn Makapan gave valuable help throughout the operations.

Campaign against Mpefu, 1898.

Mpefu, the son of Makhato chief of the Bavenda tribe, had never been punished by the Government of the South African Republic for the share taken by his tribe in Malabokh's revolt in 1894. He therefore continued to maintain his defiant attitude and to disregard all regulations imposed by the Native Affairs Department. As no measures were taken to bring him to reason, in 1898 he proclaimed himself an independent chief and commenced to collect tribute from the members of his tribe, wherever they might be living. Some of his own people paid, but when he attempted to levy taxes from the Buys People, who, he said, were tributary to him, they refused to pay and sought the protection of the Government.

A commando of 600 men was then raised and despatched to Piet Potgietersrust (then the terminus of the railway) whence the force marched via Pietersburg and Louis Trichardt to Rietvlei, close to the chief kraal of Mpefu in the Magato mountains. The chief was summoned to a parley but returned a threatening answer and prepared to fight. Seeing this, the Boer Commandant sent for reinforcements, including two field guns of the Staats Artillerie, and as soon as they arrived, proceeded to bombard the village. Contrary to expectation, very slight resistance was made, and when two hours later a general assault was delivered, it was found that Mpefu had fled northwards, taking most of his followers with him. He was not pursued but the kraals were burnt and a certain number of cattle fell into the hands of the burghers.

The casualties among Mpefu's people are not stated, and the death of only one burgher is recorded, killed by a flint-lock bullet.

Mpefu was afterwards found to have taken refuge in Mashonaland with many of his people; he returned in 1904, and was allotted the location which he now occupies.

It is noteworthy that the eastern section of the Bavenda, by a mutual understanding arrived at with the Boers, took no part at all in the fighting, while a chief of the same tribe, named Sintimulla, actually assisted the Boers against Mpefu.

The tribe does not appear to have been well-provided with

firearms at the time of the war, which fact, together with the employment for the first time of modern field guns against them, probably accounts for the feeble show of resistance offered.

Conclusions to be Drawn.

When it is considered how weak in numbers and military experience and how ill-equipped were the Boer commandos that took part in these various expeditions, how deficient they were in discipline, dash and all military qualities except woodcraft and knowledge of the country—and in addition that the total number of Europeans in the country was until quite lately a mere handful compared with the hordes of natives in the Transvaal, the feeble resistance made in each case by the latter and their lack of efficient combination, cannot but forcibly strike one.

Some of the campaigns were certainly very protracted, but this was wholly due to the small numbers of the burghers, and the very slight control exercised over them by their leaders. Never since the days of Moselikatse have any native tribes in the Transvaal fought Europeans in the open or otherwise than behind strong natural or improvised fortifications, and this is the more remarkable if the broken and difficult nature of the country in most of the territories which had to be operated in, be taken into account.

On the other hand it may be said that when the Boers first appeared in the Transvaal, all the tribes had already been decimated and terrorised by the armies of Moselikatse and other savage invaders, and were therefore not likely to make a good stand against the Boers, who, besides being the first white people with whom they had been brought in contact, had acquired additional prestige in the eyes of all natives by the manner in which they had cleared the country of the dreaded Matabele.

The Bantu peoples are however so prolific, and their recuperative powers so great, that it is very probable that they would have been able to seriously impede the march of civilisation in the Transvaal, had any really great native leader been found among them, capable of making them sink their petty tribal differences, and unite to oppose the white man's advance. No such leader has however been forthcoming, and, now that the natives are beginning to feel the benefits of

civilisation, it is not likely that they will make any great combined efforts to throw off the restraints of European Government in order to revert to their pristine savagery. It is indeed difficult to conceive of any circumstances under which, now that the tribes are disarmed, a native rising *en masse* would be likely to take place.

Various causes, such as the restriction or moving of native locations, the imposition of heavier taxes, compulsory labour laws, or undue interference with native customs, might indeed at any time lead to isolated outbreaks, in which some loss of life and damage to property would occur at the outset in districts far removed from European centres, but any such risings, even if affecting more than one tribe, could without doubt be very easily dealt with in these days of improved communications, highly mobile ordnance and firearms of precision.

Inter-tribal politics and animosities have been touched upon in the foregoing chapters, and it has been seen how on various occasions certain tribes have actually assisted the Government in military operations against other tribes. In any future troubles that may arise, we may still under ordinary circumstances count on the assistance of Swazis or Shangaans against Basuto-Bechuana or Bavenda tribes or vice versa, and even of some Basuto tribes against others belonging to the same nation. Circumstances at the time must determine whether it is advisable or not to actually pit one tribe against another, but even if it should be decided not to employ native auxiliaries as fighting men, their services would be invaluable as scouts or spies, and in various noncombatant capacities.

Of native tactics there are no special features to notice. Except possibly the Swazis and the true Zulus of the south-eastern districts, no Transvaal natives are likely to resort to shock tactics against a disciplined force. Having signalised their defiance of authority by the looting of stock on unprotected farms and possibly by the murder of their inhabitants, the rebels would probably rather take to the most convenient mountain or jungle stronghold with their spoils, and there keep up a more or less passive resistance till the reduction of their fastness by assault or starvation. Night attacks might be expected, raids on horses, cattle and baggage convoys would have to be guarded against, and in the bush-covered tracts of the Northern and Eastern Transvaal, where natural fastnesses are very numerous, the operations would probably extend over

a large area and would be difficult to bring to a head. It is in this case that native auxiliaries would be most useful, as was proved by the successful employment of Swazis by the Boers against various Basuto tribes in 1894.

The tactics most likely to prove effectual against South African natives do not differ in principle from those employed against any other savages, and it is therefore not necessary to enlarge upon them here. One maxim of native warfare is however, worthy of attention, namely, that if the cattle of a tribe can be captured, the early submission of that tribe is assured. A tribe about to commence hostilities will always send its cattle and as much grain as possible, to some place of security beforehand. Every effort should therefore be made at the outset to ascertain where the cattle have been concealed, and the earliest opportunity taken of obtaining possession of the herds, as the chief of a tribe measures his dignity by the number of his cattle, and these once lost, he feels that his prestige is gone, and that he has consequently nothing left to fight for.

The general principle moreover cannot be too frequently reiterated, that if an expedition be undertaken against natives for a definite object, be it the disarmament of a tribe, the levying of a fine, or to obtain possession of the person of some individual offender, no terms must be made until that object has been fully attained. Natives are entirely incapable of appreciating magnanimity in war and usually attribute any leniency shown them to fear on the part of their assailants. The neglect of this principle in former wars has invariably led to further troubles with the tribes concerned, necessitating fresh and more extensive operations in each case.

CHAPTER X.

BANTU ETHICS AND SOCIOLOGY.

There is no doubt but that with the spread of civilisation and increased contact with the white races, the natives as a whole are gradually abandoning many of their ancient customs and superstitions, or that chiefs are losing something of their hold over the people, so that the tribal system if not a dying institution, may certainly be said to be on the wane. There is, however, in the heart of the native, a deep-rooted attachment for the beliefs and ideals of his ancestors, which it will take generations if not centuries of civilisation to efface, and it is quite certain that in the event of any race-war or native upheaval in our times, the original Bantu traditions would reassert themselves, and that by nine-tenths of the native population the teachings of Christianity and of civilisation would be completely set aside.

It is therefore advisable to briefly allude to some of the chief points of the Bantu tribal organisation, and to some of the customs and practices which form an essential part of it, as some knowledge of this subject is of great assistance in dealing with all matters affecting natives, and may often afford the key to native problems otherwise difficult of solution.

Tribal System.

The tribal system itself is worthy of some attention. The whole organisation of the tribe centres round the chief, who almost invariably holds his position by virtue of his descent from former chiefs. In theory the chief's power is absolute. The persons of his subjects, their cattle, their houses, land and crops are his property to dispose of at his pleasure. He formerly had power of life and death over all his people and

still may and does help himself to any of their possessions he requires. Thus when men of a tribe return to their kraals with the wages they have earned at work beyond their districts the chief invariably takes a proportion of the money for himself. When a crop is ready for reaping, the chief gives permission for the harvest to begin, and receives a full share of the first-fruits. Though land is considered the common property of the tribe, the chief points out the place where each man may build his hut, and the latter must at any time move if ordered to by his chief. Cattle are, so to speak, held in trust for the chief by their various owners, who can use them for milking, ploughing, etc., but the chief may, if he wishes, claim for his own purposes any animals in possession of members of the tribe.

The chief was formerly also the sole arbiter of justice in the tribe, decided all disputes and punished all offenders. (Under the present laws, however, chiefs have no criminal jurisdiction : this is a blow at their pockets as well as at their prestige, for all fines which they inflicted were appropriated by the chiefs.) By native law every member of a tribe is bound to bring to the notice of his chief any crime or misdeed committed by any other member, and though mendacity in itself is not considered disgraceful, no native will tell a deliberate lie to his own chief.

The above powers exercised by the paramount chief are delegated in a lesser degree to the petty chiefs or headmen of the small clans of which every tribe is a congeries, and again to the heads of the families of which the various clans are composed, thus forming a complete chain of responsibility from the lowest to the highest.

Many chiefs are even at the present time credited with supernatural powers, such as "rain making," which naturally increase their influence, and the blood relations of all chiefs are looked upon with a respect and enjoy privileges which do not in any way depend upon their personal characters or qualifications.

In practice, a chief is always assisted in all his duties by "councillors," who are often themselves hereditary, and whose power of course varies inversely as the personal strength of character of the chief. Thus, as strong chiefs are comparatively rare, it is as often as not the councillors who exercise the real power in the tribe. A few really strong chiefs, such as the Zulu king Chaka, have exercised their absolute powers to the full,

but it more commonly happens that in peaceful times, and so long as he receives a sufficient share of their goods, a chief does not interfere to any great extent in the private affairs of his people.

With the gradual curtailment of the chiefs' powers by the present administration, it is likely that the tribal system will eventually disappear and that the natives will look to the official representative of the Government in their locality as their head. The Shangaans, as has been seen, accepted Albasini as their head in the early days of the Republic, since when they have not reverted to the tribal system, but have been the constant allies of the white man against other tribes, thereby distinctly advancing the cause of civilisation in the Transvaal. As natives become civilised, their reverence for their chiefs and tribal institutions becomes less, and they acquire a desire for individual rather than tribal aggrandisement; it is thus possible that in course of time the tribal factor may be entirely eliminated and with it any danger that may now exist of one or other of the great tribes breaking out into active rebellion. Such a consummation does not, however, seem altogether desirable, for a general fusion of hitherto antagonistic tribes would then be possible, and this would constitute a far greater danger to the white community than is to be apprehended from any of the present tribes.

Manners and Customs.

Bantu customs are now pretty generally known, and are described in great detail in many eminent works. The following are, however, worth noticing.

Marriage Customs.

The Bantu have been polygamists from time immemorial. With them as with other peoples, the practice of polygamy no doubt came into force owing to the former great excess of women over men, which excess had its origin in the inter-tribal wars of extermination when the men of a vanquished tribe were slaughtered wholesale, the women and girls being carried off by the conquerors. Nowadays the disparity between the respective numbers of the sexes is but slight, so, as very few

men ever remain single, the number of polygamists* is rapidly becoming less.

A native girl is not supposed to have any say in the choice of a husband for herself, the marriage being always arranged by her father or guardian. The chief feature of the marriage contract is the payment by the bridegroom elect of *Lobola* to the father of the bride. *Lobola* generally takes the form of so many head of cattle, which vary in number according to the status of the intending husband. By the payment of these cattle the girl does not become the chattel or slave of her husband, as, if she leaves him on account of ill-usage, he cannot claim the return of the *Lobola*. On the other hand, should the girl be convicted of misconduct, her father is bound by native law to return the whole or part of the cattle to his son-in law. *Lobola* thus acts as a useful check on both husband and wife, and it is one of the standing grievances of the natives against the present administration, that marriages by native custom are not officially recognised by the latter, so that if a native's wife desert him, he has no legal remedy.

This grievance would appear to be a real one, as during the years 1903–4 only 1,240 native marriages were recorded as having been solemnised under Christian rites, and of these the majority were in the comparatively civilised central and western districts. These can bear but a small proportion to the number of marriages under native custom, and none of the latter are accorded any legal status.

Lobola is, however, liable to abuse, and sometimes degenerates into the sale of a girl by her father, so to speak, to the highest bidder. Moreover, now that natives as a rule have fewer cattle and more money than formerly, a money payment sometimes takes the place of the *Lobola* cattle, especially amongst Basuto tribes, and this money, once paid, is seldom returned in any circumstances, thus making the transaction a purely commercial one.

There are no religious ceremonies or observances attendant on native marriages and, the *Lobola* once paid, the bridegroom can take his bride to his own kraal, though this is not necessarily done at once. The bride's father usually sends an ox or two, or sheep or goats according to his means, with the bride as a present to his son-in-law's people.

* Of the total adult male natives of the Transvaal, 11·65 per cent. have more than one wife at the present time.

Death and Burial Customs.

The natives have no definite beliefs concerning the fate of mortals after death, but death itself is held in abhorrence, and a dead body is considered unclean, so that in most tribes any person who has touched a corpse has to go through certain ceremonies of purification before he can rejoin his fellows. When a man dies in his hut, that hut is abandoned or destroyed, and on the death of a chief, the whole village is sometimes abandoned. So great was the dread of the presence of death in former times, that it used to be the custom to carry persons seen to be in the last extremity to a distance from all human habitations, and there leave them to die alone.

The bodies of ordinary persons used to be (and doubtless still are in out-of-the-way places) taken outside the village and left for the beasts and birds to devour. The chiefs have, however, always been buried, the body being "trussed" in a sitting posture, and it was the custom to bury his weapons and personal ornaments with the departed owner. His favourite animals such as dogs and oxen were also killed and shared his grave, and if he were a great chief, as many of his wives as could not escape suffered a like fate. These customs still continue as regards the weapons and animals, and as the law forbids the killing of wives, these are forced to take refuge in the wilds for some months, and undergo great hardships before they are allowed to return to their kindred. At the burial of a chief prayers are offered to appease his spirit and his aid is invoked for the future.

Tribes usually bury their chiefs in the same selected spot, which is held in awe and not willingly approached by the people.

Circumcision.

This rite appears to have originally been almost universal among all Bantu tribes (except the Bavenda). Chaka abolished it among the Zulus, so that the Shangaans who left Zululand in the time of that monarch did not practise it when they came to the Transvaal. All the Basuto tribes practise circumcision, however, and both Shangaans and Bavenda, wherever they live in proximity to Basuto, have in later times taken to it largely.

Every few years all the boys of a tribe who have attained the requisite age, 14 to 16, are circumcised together. This is

made the occasion of a sort of festive gathering of as many people of the tribe as can be collected, lasting several weeks. Various rites and ceremonies, mostly of an obscene nature, are gone through under the direction of the witch doctors, and much feasting and beer-drinking are indulged in throughout the proceedings.

When a chief's son of any standing is to be circumcised, as many youths as possible of similar age are got together to undergo the rite with him, and it is said that all such circumcision-fellows of a chief are invariably for the rest of their lives his most absolutely devoted adherents. Men who were circumcised together are also sworn friends and will not bear witness against each other.

Among most tribes a rite which takes the place of circumcision is also practised on females when they attain the age of puberty. This is usually performed during the year following that in which the boys of the tribe are circumcised. The attending ceremonies last a few days only, but are of a peculiarly indecent and revolting nature.

It is said that these orgies are considered as objectionable by natives in the vicinity who do not themselves practice them, as by the whites. They are not infrequently the cause of faction-fights between the circumcised and the uncircumcised portions of a tribe.

Religious Beliefs.

No trace can be discovered among the ancient traditions of the Bantu, of belief in any one universally supreme being, corresponding to God, and any ideas on this subject that are at present current amongst the heathen peoples can usually be traced to contact with missionaries or converted natives.

The Bantu have indeed always believed in the existence of a variety of deities, mostly malevolent, but these seem to have been inextricably confused with the spirits of their own ancestors, certain of whom, especially those of great and renowned chiefs, can, so they still believe, send lightning, storms, and rain, good or bad harvests, and all blessings or calamities. It seems, though, that the spirits are more inclined to bring down evil than good on mortals, wherefore it behoves the latter to propitiate them by means of sacrifices. This they frequently do, by offering cattle, sheep, fowls, or even grain or other fruit of the harvest on altars specially

prepared for the purpose. The meat or other food is however eaten by the persons making the "sacrifice," as it is supposed that the hungry ghost is satisfied with the smell.

The Bantu "religion" contains no belief of reward or punishment after death for acts committed during life, nor is there any regular conception of a particular place of abode of the spirits of the dead, but the latter are supposed to haunt lonely localities in the neighbourhood of their earthly abodes. Natives are therefore often afraid to venture near such places after dark in case they should meet the dreaded "spooks." There is also an ancient Bantu belief that the spirits of the dead visit their friends and descendants in the form of animals, each tribe regarding some particular animal as the one selected by the ghosts of its kindred; this animal is called the "siboko" of the tribe, and is not only not willingly killed or eaten, but contact of any sort with it or its skin is avoided as far as possible. This belief is the origin of the various totems of the tribes, whence many of them derive their names, *e.g.*—

the Bakwena = the people of the "Kwene," the crocodile;
the Ba-Tau = the people of the "Tau," the lion;
the Ba-Phiring = the people of the "Phiri," the hyena;

and so with many of the Bechuana and Basuto peoples. The Zulus, Xosas, and other coast tribes all regard the same species of snake as the form in which their ancestral shades appear—their sub-tribes are therefore named after famous chiefs, as are also some of the Bechuana-Basuto tribes. The latter however all have a distinctive totem which they reverence.

It is from the identity of their respective totems that the connection between certain tribes, now living far apart, has been traced, and to this day, if a native meets a stranger and wishes to ascertain his tribe, he asks "To what do you dance?" and the name of the animal totem is given in reply.

Besides the spirits of their deceased chiefs and ancestors, the Bantu believe in a great variety of goblins, water-spirits and fairies, some of which take the forms of animals. All of these without exception are thought to be hostile to man, and are therefore to be carefully shunned.

It will thus be seen that though the Bantu have a belief in various supernatural agencies, they only regard these as potential authors of evil, to be propitiated as such. They have in fact no religion in the ordinarily accepted sense of the

word, and no idea of any obligation to do good for its own sake, or even for fear of punishment in a future state. Of purely religious observances they have absolutely none.

"Witch Doctors."

The belief in witchcraft is deep-seated and universal, and to this day forms the most powerful lever for moving natives in any direction. The witch-doctors are the regular exponents of the craft and still exercise a very great influence over chiefs and people.

There are several classes of witch-doctors, some being specialists in "rain-making," some in "smelling-out" or witch-finding;" and some having an intimate knowledge of herbal remedies and poisons. The greatest "doctors" usually have some skill in all these arts.

The professional "smeller-out" (*i.e.*, discoverer of persons who by a power obtained from demons are supposed to bewitch others, thereby causing sickness, death or disaster) naturally enjoys great power in a tribe; he is generally in the pay of the chief, who gets him to "smell-out" persons obnoxious to himself. Such persons were in former days put to death with fearful tortures and even at the present time are often ill-used or boycotted to such an extent that they have to leave the tribe or starve.

The "rain-maker's" calling is more precarious, as, though he gets much credit as well as material profit if rain falls soon after his incantations, the people soon lose faith in him when he fails to produce the desired downpour.

The native herbalists are said to have a really wonderful knowledge of plants with medicinal and poisonous properties, and authentic cases are on record of cures affected by them of virulent sores, snake-bite and even cancer. They seldom however can be persuaded to divulge their recipes, which are passed on from father to son, and form the most treasured family possession. They also know of many most subtle poisons, by the sale of which they become rich, and by administering which, chiefs and other persons able to purchase them, sometimes rid themselves of their enemies, the latter to all appearance dying from perfectly natural causes.

The most familiar "properties" of the witch-doctors are the "knuckle-bones," known to the natives as "daula" and to the Boers as "dol os." They may consist of pieces of bone,

or wood or stones or almost any substance. They are much in evidence whenever a witch-doctor is consulted, as from the manner in which the bones fall when thrown, he decides the answer to the question asked him. Natives have great faith in the knuckle-bones and they are thrown on all sorts of occasions.

Though the power of witch-doctors has lessened of late years, owing to the advance of Christianity and civilisation, these people still exercise a very great influence over all natives, even over so-called converts, and are therefore still to be reckoned with as a power among the tribes.

Of the Transvaal natives, the Shangaans, especially those in the Zoutpansberg, are said to practise and believe in witch-craft the most. Next to them the Bavenda and Zulu tribes are the most superstitious. The Bechuana tribes, being as a rule more civilised, and the Basuto possessed of more common sense, are in general less superstitious than the others.

Pursuits and Occupations.

Originally hunters and herdsmen, the modern Bantu of South Africa have had perforce to turn agriculturists. Their method of hunting was to organise large drives in which all the men and boys of a tribe took part. The game was either surrounded or driven into a cul-de-sac and killed by spearing or clubbing. Considerable skill was displayed in the management of these drives which have now been practically put a stop to by the game-laws recently introduced.

The natives, however, still employ various ingenious traps for animals of all sorts—a practice which is not easily checked, and which greatly retards the increase of the game, even in the reserves.

Though now obliged to till the soil to support life, the Transvaal natives have not yet developed any great skill in agriculture. In some few localities the missionaries have taught and encouraged them to grow fruits and vegetables, by means of irrigation, but the great majority plant nothing but mealies (maize) and kaffir corn (sorghum or millet), and little more of these than is sufficient for their own immediate needs. They seldom store this grain but sell any surplus they may have to the nearest "kaffir-store-keeper" at a cheap rate, only to buy it back again at famine prices when the pinch of want is felt.

The usual implement of cultivation is the hoe, with

which they merely scratch up the surface of the ground. No attempt is made to manure the ground, but crop after crop is sown till the soil is exhausted, when a fresh spot is sought.

All the field labour was till recently done by the women and girls, who worked together in large parties, tilling, sowing and reaping all the fields of the tribe or clan in turn. It was in fact the duty of the women to provide all the food for the kraal except meat and milk, which were obtained by the men. The gradual introduction of ploughs, worked by the men, is however revolutionising this system, and where the plough is used, the life of the women is made much easier. Indeed the plough is incidentally the means of greatly decreasing polygamy, for many wives are desired by the native primarily as so many inexpensive farm labourers, fewer of whom are necessary when such a labour-saving implement is in use.

The staple food of the natives is mealies—stamped or boiled—and milk. The latter is never drunk fresh, but is kept in skin bags till it ferments. Pumpkins are occasionally eaten and certain wild roots, herbs and fruits. Goats and sheep are occasionally killed for food, but cattle only on very great occasions, a native looking on his flocks and herds as his bank, and their increase as the interest on his money ; cattle are by far his most treasured possession.

Cattle diseases,have latterly much reduced the natives' herds : the following are the numbers of stock officially estimated to have been in possession of natives in the various divisions and districts in 1904 :

Division.	Horses.	Mules.	Donkeys.	Cattle.	Sheep.	Goats.	Pigs.
Northern ...	74	39	1,113	81,321	94,251	213,237	14,051
Eastern ...	125	35	568	33,725	23,826	137,553	11,600
Central ..	318	71	1,520	23,420	40,009	47,512	6,974
Western ...	272	72	786	35,371	31,326	42,627	10,950
North-Western	27	16	361	28,214	30,338	58,532	7,130
South-Eastern	910	...	15	16,925	13,084	75,352	15,128
Total	1,726	233	4,363	218,976	232,134	574,813	65,833

Weapons.

The traditional weapons of the Bantu tribes are various forms of spears and javelins known as "assegais"*. There are different kinds of these, used for stabbing and throwing respectively, the former having short, stout shafts and broad blades, while the latter have narrow points and long tapering shafts.

"Knob-kerries" (clubs or throwing sticks) are also in general use by the natives. They throw the lighter varieties with some skill, and are able to bring down birds on the wing with them.

Bows and arrows do not appear ever to have been generally used by the Bantu tribes of South Africa as serious weapons of war, though it is related that the Bavenda tribe (see Zoutpansberg division) overcame the original inhabitants of the Northern Transvaal by means of poisoned arrows. Though occasionally used in the chase by natives of remote districts, the bow is not much in evidence at the present time.

Firearms seem to have been first obtained by the Eastern Transvaal natives from the Portuguese settlements on the East coast early in the nineteenth century. In the forties the Boers used to give out muskets and ammunition to large numbers of natives in the northern and north-eastern districts to enable them to procure ivory and skins, which they brought back to their employers. There came a time when the natives refused to give back these guns, and turned them against their owners, thereby causing some of the earlier native wars which have been described.

Good marksmanship with the rifle is very uncommon among the Transvaal natives, and as all the tribes were officially disarmed between September, 1902, and January, 1903, they have not much chance at present of improving themselves in this respect.

Firearms as under were collected from the natives at the general disarmament, compensation being paid for every weapon brought in.

* This is not a native word, being of Portuguese extraction.

District.	Number of arms surrendered.				Ammunition.
	Magazine Rifles.	Other breech loaders.	Other fire arms.	Total.	Number of Rounds.
East and south-east ...	213	1,355	7,230	8,798	5,985
Zoutpansberg	125	1,808	28,909	30,842	—
Central districts... ...	62	850	2,952	3,664	3,356
North-west districts ...	41	579	4,269	4,907	1,112
West districts	42	1,136	899	2,077	630
Total	483	5,746	44,259	50,488	11,083

Compensation to the amount of £61,548 was paid to the natives for the above arms and ammunition.

The following firearms were registered as in the possession of chiefs and headmen in the year 1903–4 :—

Northern Division...	206
Eastern ,, ...	8
Central ,, ...	9
Western ,, ...	46
North-western	21
Total	290

Besides the above, for which the possessors hold licences, it is probable that some firearms have been concealed by certain tribes. Zebedela or Shikwane in the Waterberg division was the only chief officially suspected of having withheld a certain number at the time of the general disarmament, but the Shangaans and other north-eastern tribes undoubtedly have opportunities of obtaining arms from natives in Portuguese territory, while in the western districts it is possible that the natives may occasionally be supplied from their kinsmen in the Bechuanaland Protectorate, who have never been disarmed. On the whole, however, it is considered that comparatively few natives are in possession of firearms at the present time.

Tribal Distinctions.

Physique.—Taken as a whole, the Shangaans are superior in physique to all other tribes met with in the Transvaal, the people of Zulu extraction having quite lost their national characteristics in this as in other respects, and being for all practical purposes merged in the Basuto.

Next come the Basuto and Bechuana, who are both moderately developed people, generally well-built, wiry and active, but slight in figure.

The Bavenda are decidedly inferior in physique to all the other tribes, being neither tall nor muscular. This may be the result of their allowing marriages between close blood-relations, which is totally opposed to the practice of all other Bantu tribes in South Africa.

Dress.—In the western and central divisions and in all localities which border on large European centres, the natives have to a large extent adopted some form of European clothing, and their tribes can therefore no longer be distinguished by their styles of dress or personal appearance. In districts comparatively remote from civilisation however, such as the Zoutpansberg, Waterberg, and Eastern Districts, the following tribal peculiarities are observed :—

Basuto tribes.—Men. Shave the whole of their head periodically, and are therefore never seen but with very short hair. They also often gash their faces on the cheeks—one, two or more scars on each side according to tribe. They have no head-dress. By way of body-clothing they wear a roughly-dressed skin hanging from a waist-belt in front, to which, after passing between the legs, it is also fastened behind.

Basuto women may be recognized by their hair, which is closely cut on the crown of the head, the remainder on the forehead, neck and temples being clean-shaved, thus giving the appearance of a skull-cap. Immediately below the irregular edge of this "cap," a line of black and red is painted.

They are fond of wearing numerous metal bangles, usually of plain iron, brass or copper wire of varying thicknesses, on their arms and ankles, and bracelets of the same material round their necks. Their dress consists of two dressed leather aprons fastened round the waist by a girdle. The hinder apron is cut to a point which hangs down to the level of the knees, that in front being square, but often ornamented with strings made of twisted sinews, or with coloured beads.

Zulus.—Transvaal Zulu men cannot readily be distinguished from Basuto by their personal appearance. Their women wear a skirt or kilt reaching to the knee, made of leather, brayed and dressed very soft, which is not worn by any other tribes.

Shangaans.—As stated before the men of this race affect a larger variety of the well-known Zulu "head-ring." This is worn by all the older men, and, unlike the original Zulu article, is removable. They do not shave the head, nor do they now make scars on their faces, though they formerly disfigured themselves in a peculiar manner which earned them the nick-name of "knob-noses." They wear round their waists skins, with the hair outwards, after the fashion of the Zulu "Moocha."

Shangaan women are easily identified both by their hair, which is worn in thin plaits, six to eight inches long at the back and sides, and by their pleated skirts, which are nearly always of a dark blue coarse cloth manufactured by themselves, and reach to a little below the knee. They also wear numerous bangles, but these are made of very thin wire, twisted and worked into patterns on a foundation of horse-hair.

Bavenda.—Both men and women of this tribe always keep their whole heads quite clean-shaved. Otherwise they are not easily distinguishable from the Basuto, except by their poorer physique, as the skin loin-cloths of the men and the two leather aprons worn by the women are very similar to those of the latter people.

Swazis.—The Swazis dress after the style of the Zulus of Zululand, wearing the skin "moocha"; unlike Zulus though, they often wear a head-dress of furs.

In cold or wet weather the natives of all tribes who cannot procure a European coat of some sort, wear a blanket or skin-rug ("Kaross") thrown over their shoulders, which they also use as a covering at night.

Habitations.

As in the matter of clothing, so in their style of house-building, the more civilised class of natives are aping Europeans, and near towns and villages as well as in the Western districts generally, round or rectangular stone huts, mud-plastered, and with pitched roofs of thatch, are commonly seen. Chiefs, indeed, often have quite good houses of European pattern.

The following types of huts are however generally adhered to by the different tribes in the remoter districts:—

Basuto.—The hut is circular in plan, the walls consisting of fairly stout vertical poles, stuck in the ground and 4 to 5 feet high, interlaced with light pliable rods and reeds, the whole being plastered with mud and cow-dung outside. The roof is of grass thatch and conical in shape, with eaves projecting slightly beyond the walls. The doorway is very low, and is closed by a swinging mat or sometimes by a rough-hewn board. There are no windows. The floor of the hut is of carefully rammed earth, and the fireplace is in the middle. There is, however, no outlet for the smoke, except the door. A space round the front of the hut is usually enclosed by a high screen of reeds, within which the women sit and work.

Basuto for choice build their huts on the slopes of rocky hills.

Shangaans.—The Shangaan type of hut is similar in general shape to the Basuto, but has much lighter walls, mostly made of reeds stiffened by a few poles only, and is generally smaller; the roof is of higher pitch, better made, and with eaves projecting nearly to the ground. These differences are probably due to the fact that the Shangaans as a rule live in a hotter climate than do the Basuto, and are subject to heavier rainfall, while they usually select a plain or valley in preference to a hill-side for a site.

Bavenda.—The Bavenda build huts very like those of the Basuto, but these people are very poor and slovenly architects, and spend a considerable portion of the year living in the open.

Zulus.—The Zulus of the Transvaal build circular huts with vertical walls like the other tribes, but often make their roofs of a beehive shape instead of the usual cones.

Arts and Handicrafts.

The Bantu are not artists, their only efforts in this direction being rude attempts at carving human and animal figures out of wood, the ornamentation of assegai shafts with wire-work, and the working of designs in coloured beads on the aprons of the women of some tribes.

Their skill as handicraftsmen is not conspicuous, but is sufficient to keep their simple wants supplied. The smelting of metals appears to have been known to them from very early times, and they have always manufactured their own iron spear-heads, rude knives, and the picks and hoes used in agriculture, heating the metal by means of a primitive clay furnace fanned with bellows made of a goat or antelope skin, and beating it

with a large flat stone. Copper has also been worked for a long time by certain tribes, notably the Batlokwa, but appears only to have been used for making bracelets and other ornaments. Various kinds of wirework are also common in bracelets, etc.

It is said that there are certain men in Malabokh's tribe in the Blauwberg who are able to make gunpowder, but the truth of this is doubtful.

The greatest and most general accomplishment of South African natives is the dressing of leather and skins, either with or without the natural hair. The skin "Karosses" or robes made by these people are well known for the excellence of their curing and the neat manner in which the pieces are sewn together with sinews.

The Shangaans appear to be the only people who practise any form of weaving. They make a stout coarse woollen cloth, usually dyed indigo with red stripes, of which the skirts of their women are usually made.

Most of the Basuto tribes and some others are very skilful in the making of baskets. These are so closely woven of rushes or grass that milk or even water can be carried in them.

Clay pottery is also extensively manufactured by the women of many of the tribes. They fashion pots of all shapes most cleverly without any sort of appliance like a potter's wheel, but using the hands only, manage to produce symmetrical and finished articles. The pots are of all sizes from small mugs used for drinking to enormous jars in which kaffir beer is brewed or grain stored.

When instructed by Europeans, these natives are able to learn ordinary trades, and become fairly efficient rough carpenters, stonemasons and even blacksmiths, but instances are very rare of South African natives having acquired sufficient manual dexterity to make really skilled mechanics.

CHAPTER XI.

NATIVE LANGUAGES.

The language spoken by the Bantu tribes is of a high order, subject to strict grammatical rules and adequate for the expression of any ideas whatever. The construction, however, is very different from that of the languages of Europe, as it is inflected principally by means of prefixes, and in the construction of sentences follows certain rules depending upon harmony of sound. It has become broken up into many dialects, so that individuals from the Western coast, from the interior and from the Eastern coast cannot understand each other, though the great majority of the words used by all are formed from the same roots.

In the South Eastern dialects the sound of the letter R is wanting, while in some others the sound of our L is never heard. In all are combinations of consonants which are very difficult for strangers to master.

The "clicks" which occur in various Bantu dialects as now spoken, were no doubt imported from Hottentot or Bushmen sources; the words in which they occur being chiefly those pertaining to the occupations of women; it is surmised that they were introduced by females of Bushman or Hottentot race who were spared when the tribes to which they belonged were conquered. There is this peculiarity in the language, that some of the dialects on the opposite sides of the continent bear a closer resemblance to each other than to those between them. The tribes seem to have been scattered and mixed together again by violent convulsions in some long forgotten time.

The Bantu language is divided by experts into three main branches: the Western, Eastern and Southern, which are again divided into sub-branches. It is, however, sufficient here to consider the branches of the Southern Division, which embrace all the languages met with among the Bantu races in South Africa.

The Southern branch is divided into three sub-branches: "Eastern," "Central" and "Western," and by examining the first two of these, all Bantu languages in British South Africa can be placed.

The Eastern sub-branch includes three languages only:

I. Zulu.
II. Xosa.
III. Gwamba.

This may be called the "click" group, as its languages contain several different forms of "click" sounds, unpronounceable by the average European.

I. Zulu, properly called "Sizulu," is spoken in Zululand and also in a more or less corrupt form by the people of Zulu extraction now living in the Transvaal. Its use as the language of a conquering and superior race extends as far north as the River Zambesi, and even when another language is the vernacular of the people, Zulu is generally understood. Setebele, the so-called language of the Matabele, is Zulu with dialectic variations.

There are two forms of Zulu—the High and the Low—used by the upper and lower classes respectively.

The language of the Swazis, called Siswazi, is merely a dialect of the Zulu tongue.

II. Xosa is the oldest form of Bantu speech, and is closely allied to the Zulu. It is confined to the Transkei and neighbouring native territories of Cape Colony.

III. Gwamba, Sigwamba or Sichangaan is the language used by the generality of natives in Portuguese East Africa, and also by the Shangaan tribes in the Transvaal, who are of the same race. It bears a close resemblance to Zulu, and Zulus can understand it without much difficulty.

The Central sub-branch has four languages, of which two only need be touched upon here, viz.:

I. Sesuto.
II. Sechuana.

These differ from the Eastern tongues in having no "clicks" (except in a few Sechuana dialects) and are also generally harsher, more guttural and less liquid in sound.

I. Sesuto is the language of Basutoland and is also spoken by the Barotse north of the Zambesi, the latter having at one time being conquered by the Makalolo, a tribe of Basuto race. The conquerors have disappeared, but their language

remains. Various dialects of Sesuto are largely spoken among the native tribes of the Transvaal, the Bapedi tongue, called Sipedi, being that most widely spoken and understood.

II. Sechuana is so closely allied to Sesuto, that it is sometimes difficult to discern to which of these languages certain dialects spoken in the Transvaal belong. It is the language of the Baralong, Bakwena, etc., of Bechuanaland, and in various dialects is spoken by many tribes of the Transvaal, where it is generally understood.

Sivenda, the language of the Bavenda tribe of the Zoutpansberg, differs materially from both the Eastern and Central groups of languages, and is not understood or easily acquired either by Zulus, Shangaans or Basuto, in view of which fact, the opinion held by some that it is a blend of Sesuto and Lukalanga (the language of the Makalanga of Mashonaland) does not appear correct. It is more probably a dialect of some Bantu language spoken much nearer the Equator, for it is said that it closely resembles the speech of a tribe now living in the valley of the Congo.

In general sound Sivenda is much softer than the Sesuto and Sechuana languages.

The general distribution of languages in the Transvaal is thus :

Northern Districts.—Sesuto predominates; Sigwamba, Sivenda and Sizulu also spoken.

Eastern Districts.—Forms of Sesuto almost universal.

S. Eastern Districts.—Sizulu and Siswazi universal.

Central Districts.—Sesuto predominates, but some Sechuana dialects, and a little Sizulu are also spoken.

N. Western Districts.—Sizulu universal, but becoming more and more mixed with Sesuto.

Western Districts.—Sechuana universal.

Orthography of Native Names.

The Bantu have no written characters of their own, and as there is as yet no universally recognized system of spelling native words in the Transvaal, the manner in which these are rendered in most current works on South Africa and on the maps in general use, is apt to be confusing if not actually misleading.

The best known system of spelling is that inaugurated by the late Dr. Colenso, Bishop of Natal, which is now generally

followed in that Colony and also in the Cape Colony. The system was specially devised to represent the sounds of the Zulu language, and for this purpose it is satisfactory. As, however, it uses the letter R (the ordinary sound of which is unknown in Sizulu) to represent the strong guttural similar to the Arabic ح (kh), it is manifestly not entirely adapted for the rendering of the Sesuto or Sechuana languages, wherein the English R frequently occurs.

Throughout this treatise an attempt has therefore been made to follow the system of spelling indicated in Appendix III, King's Regulations, which seems to provide the means of approximately rendering all Bantu sounds except the "clicks."

The clicks are of three kinds: (*a*) dental; (*b*) palatal; (*c*) lateral, each of which has several varieties or shades, but it is unnecessary to describe these here.

(*a*) *The dental click* is produced by pressing the tip of the tongue against the back of the front teeth, and its sound is like the "ts" sound often made by Europeans to express sorrow or commiseration.

(*b*) *The palatal click* is made by curling the tongue upwards against the palate, and its sound is exactly like that used to urge on a horse—"cl'ck."

(*c*) *The lateral click* is very similar to (*b*) but is made by placing the tongue in the cheek.

These three clicks are not provided for in Appendix III, King's Regulations, and are, therefore, here represented by Colenso's method, namely, by the letter C, Q and X respectively, *e.g.*, Amaba*c*a, Ma*q*ekeza, Ama*x*osa. Clicks are, however, not very numerous in the Transvaal, except along the Eastern border.

It has been necessary to alter the spelling of a number of native names which were evidently first written by Dutchmen, and which would, therefore, be likely to be mispronounced at sight by an Englishman. For example, Secoecoeni has been altered to Sekukuni (OE being in Dutch pronounced as the English OO).

Magalie, Magato } have been altered to { Makhali, Makhato

(G being a strong guttural in Dutch).

Certain obviously French spellings have also been eliminated *e.g.*, Modjadji, Shikoane, Seseloane have been replaced by Mojaji, Shikwane, Seselwane.

APPENDIX I.

NOTES ON SOME NATIVE STRONGHOLDS.

Detailed topographical descriptions of a number of localities, which would probably be resorted to and defended by certain tribes, or used as places of concealment for cattle and suppplies in case of hostilities, have been obtained, and will be found in the *Transvaal Route Book*. The following are some of the most important.

In the Zoutpansberg Division.

The Blauwberg (see Jackson Map 25). This is a lofty range of mountains, rising over 3,000 feet above the surrounding plain, situated in the district of that name. It is approached either from Pietersburg (about 68 miles) or from Piet Potgietersrust (slightly over 100 miles, viâ Masibi's and Matala's locations). Water is not sufficient for a large force on either road, but there is a good supply once the southern slopes of the range are reached.

The Blauwberg is occupied by the Bakhananwa tribe under chiefs Malabokh and Kivi, the former of whom is by far the more powerful. There is bitter enmity between the two chiefs. Malabokh's kraal is on a high hill called Leoken, near the centre of the range, which contains numerous caves and natural passages. On the west side of the hill is a very large cave in which many cattle could be concealed. The whole hill is very rocky and thickly covered with bush.

Kivi's kraals are on the southern slopes of the eastern extremity of the range.

Several native tracks practicable for pack animals ascend the range from the south.

A wagon track from the west also leads to Beauley, the headquarters of the Sub-Native Commissioner. This would probably be the most suitable direction from which to attack Malabokh's stronghold. The choice of roads from the railway

would naturally depend on the attitude of the tribes located to the south and east.

Matala's Location.

(Jackson's Map 22). About equidistant (40 miles) from Pietersburg and Piet Potgietersrust. Good roads for all arms with a sufficiency of water.

The greater part of the location is surrounded by high hills, the space inside containing plenty of water. The chief's kraal is within the hills. The best approaches for purposes of attack would be from the east.

Though Matala's people are of Basuto extraction, it should be noted that they assisted the Boers against Malabokh and other Basuto tribes in 1894.

Mojaji's Location.

In Haenertsburg district (see Jackson's Map 32). This location is situated about 37 miles N.E. of Haenertsburg, which is some 33 miles by road from Pietersburg. Surrounded as it is on the north, west and south-west by high hills, any attack on on this location would be best made from the east or south-east, which would be reached from Haenertsburg.

The eastern portion of the location is open and fertile with plenty of water, while the western is sterile, rough and hilly. The tendency of the native population is therefore to overflow to the eastward, and many of the people live outside the limits of the location in that direction.

There are in the Zoutpansberg Range proper and in the north-eastern part of the division generally tracts of almost impenetrable jungle, traversed by only a few native paths, which would doubtless be used as places of refuge by the local tribes in time of war for themselves and their cattle. It is doubtful, however, whether during the winter months when alone an expedition could be undertaken in those parts, they could obtain enough water to maintain themselves for any length of time. Louis Trichardt would be the only possible base for operations in that part of the country.

In the North-Western Division the following is the only place worth notice :—

Makapan's Cat.—(Jackson's Map 4) Approached by a fair road from Piet Potgietersrust—18 miles. It is a deep and con-

fined valley surrounded by steep and rugged hills in the sides of which are several extensive caves, some of which contain water. This place was the scene of the fighting in 1854 between the Boers and the Mapela tribes when the latter suffered so severely (see Native Wars). Infantry could scale the hills from nearly every side and so command the whole valley. Some of the Letwaba people live in the vicinity at present (see N.W. districts).

The Waterberg hills west of the railway are very rugged and broken, and along the Magalakwin River are no doubt many places which natives might defend in time of war.

The Eastern Districts.

The Luluberg Range (Jackson Maps 10 and 11) extends southwards from the Olifants River nearly to Roossenekal. It is the headquarters of the Bapedi tribe (Sekukuni's) and has been the scene of various campaigns between 1846 and 1879. It consists of rugged and lofty mountains which are generally more easily approached from the west than from the east. The principal points which have been defended by the natives in former times are (*a*) Thama Khush (also known as Kolodie's Kop or Masupa), (*b*) Khonoko, and (*c*) Thaba Mosego.

(*a*) Is near the southern extremity of Geluk's location and was defended by the Bapedi in 1879. It could best be attacked from the west from Schoonoord, the headquarters of the Native Sub-Commissioner, whence two tracks lead up the mountain and near which are suitable artillery positions. Schoonoord is about 90 miles from Belfast via Roossenekal and about 80 miles from Pietersburg.

(*b*) Is some 5 miles north of (*a*) on the farm Genekat Kop (122) and is important as it is probably to this mountain that Sekukuni and his immediate following would resort in case of hostilities. Paswani, Sekukuni's chief adviser, has his kraal 3 miles west of Khonoko. It is also the highest peak of the Luluberg, being about 6,300 feet above sea level It is eminently suited for defence, as there is a good water supply on the mountain, and secluded valleys exist in which large numbers of cattle could be concealed, as well as caves for the storing of grain. The immediate approaches are very difficult rocky paths, the only one suitable for pack animals being one branching from the Pietersburg-Lydenburg road in a N.E. direction over a shoulder of the mountain. There are two or

three other foot tracks which ascend Khonoko from the W. and N.W.

(*c*) Thaba Mosego, owing to the scarcity of water on it, is not of any great importance from a military point of view. It is situated 20 miles north of Khonoko. This mountain is the sacred place of the Bapedi, who still offer sacrifices on the graves of Sekwati and other chiefs who are buried there.

Besides the regular strongholds above mentioned, many places in and about the Drakensberg range offer facilities for guerrilla warfare, and would afford hiding places for natives in revolt. The whole of the Low country, east of the Drakensberg, is practically covered with thorn-bush, which is thick in parts Except along the rivers, however, water is too scarce to admit of any large numbers of natives maintaining themselves for any length of time.

Western Division.

The Pilansberg (*see Transvaal Degree Sheet* "*Rustenburg*") is the only native location in these districts worth considering from a military point of view. It is a circular chain of hills, rising 700 to 1,500 feet above the surrounding plain, the circle being about 18 miles in diameter. The hills are rocky with a few trees; the interior valleys mostly clothed with bush. There is a fairly good water supply from several streams. The Pilansberg is 80 miles viâ Rustenburg from Pretoria, the nearest point on the railway. Good roads for all arms all the way. There are six roads into the Pilansberg, an attack on which would present no real difficulties to a force provided with artillery. The place, however, has some importance as it is occupied by the Transvaal Bakhatla, who, owing to their connection with the people of Linchwe in Bechuanaland, would most probably be involved in any disturbance that might be started by that somewhat ambitious chief.

Of the other locations in this division, the two principal ones, namely, the Moilo and Kunana locations, are not easily defensible, and could besides be very quickly reached from the western railway. None of the remaining western locations are of any military importance.

The Central Division.

There are no special localities to which any of the tribes would be likely to retire with a view to defending them.

The South-Eastern Districts.

The mountainous borders of Swaziland might be utilized by revolted natives as temporary places of refuge, but it is more likely that they would retire into Swaziland proper.

APPENDIX II.

THE NATIVE MISSIONS OF THE TRANSVAAL.

Almost every native location and native centre in the Transvaal has its own mission. The missionaries are of various denominations but include only one Roman Catholic; the majority are German Lutheran, and Swiss Presbyterian. The missions are distributed as follows :—

Division.	District.	Number of Mission Stations.	Native Residents. Men.	Women.	Children.	Total.
Northern ...	Pietersburg	5 Lutheran ... ... 1 Wesleyan ... ... 1 Dutch Reformed	1,311	1,191	2,185	4,687
	Spelonken	14 Swiss Presbyterian ... ... 3 Lutheran ... ... 4 Church of England ... ... 1 Evangelical	499	423	967	1,889
	Haenertsburg ...	2 Lutheran ... ... 1 Swiss Free Church	468	643	941	2,052
	Shivasa	3 Swiss Protestant	115	165	306	586
	Blauwberg	1 Lutheran ... . 1 Dutch Reformed	110	70	165	345
			2,503	2,492	4,564	9,559
Eastern ...	Sekukuniland ...	1 Lutheran	115	162	229	506
	Middelburg	1 do.	547	428	1,371	2,346
	Pokwani	8 do. ... ... 2 Wesleyan	401	520	794	1,715
			1,063	1,110	2,394	4,567

Division	District.	Number of Mission Stations.	Native Residents.			
			Men.	Women.	Children.	Total.
Central ...	Pretoria	1 Church of England	265	188	538	991
		2 Lutheran				
	Heidelberg	7 do.	906	1,125	—	2,031
		1 Wesleyan				
	Hamanskraal ...	7 Lutheran	No figures available.			
		3 Church of England				
		1 Wesleyan				
		1 Dutch Reformed				
			1,171	1,313	538	3,022
Western ..	Lichtenberg	3 Lutheran	676	587	1,436	2,699
		1 Hanoverian				
	Pilansberg	3 Lutheran	1,935	1,853	3,408	7,196
		2 Dutch Reformed				
		1 Wesleyan				
	Rustenburg	8 Lutheran	3,675	4,212	6,714	14,601
	Marico	2 Lutheran	2,106	2,746	4,820	9,672
		1 Roman Catholic				
	Potchefstroom ...	3 Wesleyan	136	286	534	956
		1 Lutheran				
			8,528	9,684	16,912	35,124

North-Western	P. P. Rust	6 Lutheran	201	237	378	816
	Warmbaths ...	3 Dutch Reformed ... 3 Wesleyan ... ... 6 African Meth. Episcopalian	964	1,388	1,736	4,088
	Nylstroom	4 Lutheran	156	130	250	536
			1,321	1,755	2,364	5,440
South-Eastern	Wakkerstroom ...	1 Dutch Reformed	50	63	80	193
	Ermelo	1 Lutheran	18	18	66	102
	Piet Retief ...	3 Lutheran . . ... 1 Wesleyan ... ... 1 Anglican...	No figures available.			
	Carolina	4 Wesleyan	210	70	42	322
			278	151	188	617
Total Natives Resident on Mission Stations in the Transvaal			14,864	16,505	26,960	58,329

This number of natives may be considered as directly under the influence of Christianity, and it will be noticed that considerably more than half of them are in the western districts. There are of course numbers of natives, besides those resident on Mission Stations, who profess Christianity in some form or other, but the total number of so-called converts is a very small percentage of the whole native population, and this number does not seem to be increasing very rapidly.

The missionaries, however, also do an immensity of good in various ways unconnected with religious doctrines, teaching the natives better methods of agriculture, and the rudiments of various trades and handicrafts by the practice of which they can earn money and so better their material condition. As a result it is noticeable that natives living near mission stations usually have better houses, get more out of the ground, and are individually more prosperous than the others.

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